The Messenger.

"As the Truth is in Jesus."

VOL. XLVIII.—No. 12. PHILADELPHIA, WEDNESDAY, MARCH 19, 1879. WHOLE No. 2320.

Rev T Appel DD
31 Dec 77

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States.

REV. P. S. DAVIS, D. D.,
Editor-in-Chief.

OFFICE, 907 ARCH STREET.

TERMS.

This paper is published in two issues at the following rates:

Double Sheet, two dollars and twenty cents per year strictly in advance.

Single Sheet, one dollar and ten cents per year strictly in advance.

The date appended to the subscriber's name, on the slip pasted on each paper, indicates the day, month and year to which he has paid. Renewals should be made, if possible, ere this date transpires.

☞All checks, drafts, or Post money orders must be made payable to the order of the "Reformed Church Publication Board."

Discontinuances at the option of the publishers, until all arrearages are paid.

Advertisements strictly consistent with the character of a religious newspaper will be inserted at the ordinary rates.

Poetry.

FALSE AND TRUE RELIGION.

Can wars and jars, and fierce contention,
Swoln hatred, and consuming envy spring
From piety?—No, 'tis opinion
That makes the riven heaven with trumpets ring,
And thundering engine murderous balls outsling,
And send men's groaning ghosts to lower shade
Of horrid hell. This the wide world doth bring
To devastation, makes mankind to fade:
Such direful thing doth false religion aid.

But true religion, sprung from God above,
Is like her fountain—full of charity:
Embracing all things with a tender love,
Full of good will and meek expectancy;
Full of true justice and sure verity,
In heart and voice; free, large, even infinite;
Not wedged in strait particularity,
But grasping all in her vast active sprite—
Bright lamp of God, that men would joy in thy pure light!

1614-1687—*Henry Moore.*

Communications.

For The Messenger.

NATURAL AND SPIRITUAL IN HOLY SCRIPTURE.

IX.

To many persons it may not seem to amount to much, whether the divine in God's Word be thought of as inherent in it objectively, or as a quality supernaturally attached to it from the outside. And as the latter view falls in readily with men's natural thinking, and is felt to be of easy comprehension, we need not wonder that it should be generally accepted as the true theory of inspiration, while the other view is held to be unintelligible and mystical, and at best of no practical consequence for Christian faith and Christian life. But no mistake could well be more serious than this. On the OBJECTIVITY of the divine in the Word (in difference from all intervening human subjectivity) depends in truth the universal reality and power of the Word, considered as a divine revelation; and the difference between this and the other conception of such revelation, is literally wide as that between heaven and earth.

I. We may easily see, for example, in the first place—if we are willing to give any earnest thought at all to the subject—that as soon and as far as we come to own and feel the presence of the spiritual in Holy Scripture as something wholly different from the natural, and yet actually *there*, at the same time, as a constituent part of Scripture on the divine side, no less than the natural on the human side; just so soon, and so far, we cannot fail to come, also, into some living sense of the actual REALNESS of the things of divine revelation, such as we cannot possibly have in any other way.

As long as the sense of the divine in Holy Scripture is for us a thought of our own merely, floating over it and about it from the outside, it can never have for us the force of any felt contact with the divine as it is in its own nature. It can give us only notions, fancies, or mere empty cogitations of divine things; which may serve us then as matter for religious speculation, and an outward science of divine things. But it cannot put us in communication with the reality of these divine things as they are in themselves, so that they shall be in us, like the things of nature around us, as any part of our proper being and life.

And yet what does revelation mean, if it be found to stop short of this end? Is not the one great object and purpose of it, to join men in living union with God, through the mission of His Son Jesus Christ? Who Himself declares the meaning of His mission, when He says: "This is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Words, which with the whole prayer to which they belong most plainly signify, that the manifestation of God to men in the way of real life communion, made possible through the glorified humanity of His Son, is the only possible mode of redemption and salvation for the human race. The very first thing in the idea of revelation, therefore, is that it should make the divine accessible to men in its own proper actuality, and thus enable them to feel its presence in themselves not as a notion or thought merely, apart from itself, but as the very substance of itself impressed on them in sensible form. This implies at once, of itself, that the divine in any true revelation must be in it objectively; must be in it independently, as a part of its own constitution; and that without some felt perception of this on the part of men, it cannot be for them a true revelation at all.

"The words that I speak," Christ says, "are spirit and life." They are not signs only, which point to where spirit and life are in different form; they are spirit and life in their own nature, in their own constitution, in their own veritable being. Otherwise they could not possibly be any real emission going forth from the life of the Lord Himself. Otherwise there would be no meaning in the confession: "Lord, to whom shall we go? Thou hast words of eternal life; and we believe and are sure, that thou art the Christ, the Son of the living God."

"My thoughts"—it is spoken of all divine revelation—"are not your thoughts; neither are your ways my ways, SAITH THE LORD. As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And yet men can talk of mastering them by outward applications of grammar, history, and logic; as though they could measure the ocean in the hollow of their hand, and mete out heaven with a span! "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall MY WORD BE THAT GOETH FORTH OUT OF MY MOUTH; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Is. lv. 8–11).

Who will dare to say that this is but eastern metaphor and trope? Or who will dare to limit the thought to any special and extraordinary displays only of God's power, providentially executing His purpose and will in the way here so grandly described? Or who will be so stupidly insane as to allow all this realness of divine presence and force to his conception of God's word or will thus working in mere nature, and yet hesitate to extend the same realistic conception to His word or will working in Holy Scripture—which is acknowledged, at the same time, to be His WORD, the very tabernacle of His Spirit, in its inmost and most eminent sense? The description applies unquestionably in such inward and eminent sense to all divine revelation; and we can have no real faith in Holy Scripture (Old Testament or New) except as we conceive of it in this high view. Especially must it be regarded as a perpetual flowing down of the divine, like rain, from heaven; the descent of the spiritual and heavenly into the bosom of the natural and earthly; and not, as men are so prone to imagine, the converse of this in any supposed mounting up of the earthly to the heavenly. That is the everlasting order of all divine revelation, as also indeed of all life. That is the only true order, therefore, of all faith and all science. Only the descending Word of God can make either the one or the other to be effectual and not void. For is not that precisely the meaning of our Saviour's word to the perplexed Nicodemus: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (John iii. 13)?

Well might the great apostle to the Gentiles exclaim to his Thessalonian converts: "For this cause thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, as the WORD OF GOD, which effectually worketh also in you that believe" (1 Thess. ii. 13). Herein lay the whole power of the Christian revelation for their faith and obedience. It was for them no word of man simply. No mediation of mere human thought or speech interposed between God and themselves. They felt it to be, for their faith, nothing short of divine thought, brought home to them directly in what they knew and felt to be nothing less than divine speech. And so, as the apostle bears witness, his Gospel "came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance;" so that they became ensamples for all believers, sounding out the *Word of the Lord*, far and wide, among surrounding churches.

II. This sense of realness in the divine side of revelation, is to be considered, as I have now said, the first fruit of our coming to see and own the presence of the divine as something, in any view of it, objectively inherent in the revelation itself and not something which is merely thought into it from the outside. Where any such outside theory prevails, it matters not how quietly and unconsciously, there can be no entrance into the things of Scripture as felt realities; they will be seen and felt only as spiritualistic abstractions. But with the other view all is different. The first glimpse of the awakened soul into the objectivity of God's holy inspiration in His Word, is as it were the breaking of a new heavenly light over all the heavenly things of the Word. Not so much the seeing at once of some particulars and details in new significance as the gaining rather of a new higher position, from which the whole broad field of divine revelation is found looming progressively, in appearance, out of the mists of naturalism into the sunlight of serene day. The experience of this even in the feeblest measure and degree, as we have seen, amounts of itself to an unspeakable blessing; and as a key for the right interpretation of the Scriptures, is of more value than all Poole's Synopsis or Lange's Commentary. It is only, however, as we look beyond the bare boon of what such faith is for itself in such feeble beginning, that we grow more and more into anything like a just apprehension of what it signifies in full for the study of the Bible and our Christian life. For only see what now follows immediately, in the second place, from this first position, or high vantage ground, to which we are brought by the objectivity of the spiritual and divine in Holy Scripture, made actual for our Christian faith in the way we have seen.

The inward sense of Scripture, its proper divine constituent, thus recognized as being in it objectively (and not by mere fiction of theology) cannot be there in simple juxtaposition with the outward natural sense of Scripture. The two constituents, outward and inward, natural and spiritual, human and divine, come together in its constitution. They come together then necessarily, not in any mechanical, fantastical, or magical manner, but with real living intus-susception, as it is called, forming thus a true common organism. This of itself implies superiority on one side, and subordination on the other side; and there is no room for a moment's uncertainty as to the relative significance of the two sides in this view. It is determined at once by the terms outward and inward; and still more by the terms natural and spiritual; but most fully of all by the terms human and divine. Men may deceive themselves with the notion of a natural human domination of God's Word (exegetically), as long as they can contrive to keep its divine inspiration on the outside of it; but no jugglery will serve for any such purpose, the moment it comes to be seen that this inspiration is *in the Word itself*. Then the divine must, even for the dullest apprehension, be recognized as FIRST AND INMOST in all Holy Scripture. It challenges for itself a central primacy in the constitution of the Bible (if it be there at all), which only the veriest madman would dare to dispute. Who shall say what this signifies for the interpretation of the Bible, or for the science of Christian theology? Who will tell us how much it means for practical Christianity, with all its ramifications into the civil, moral, intellectual, and social life of the modern world?

J. W. N.

For The Messenger.

IS GENERAL SYNOD'S PEACE TO BE BROKEN BY EDITORS?

The apostasy of Mr. Gans to the Roman Church has very justly excited a sense of indignation throughout the whole Reformed Church; and the editors of our papers, East and West, have done well in denouncing this betrayal of confidence, aggravated as the apostasy is by his defiant attitude towards the Maryland Classis during the past year, and by conduct toward his parishioners incompatible with the obligations of a pastor to his flock. On the contradiction of Mr. Gans with himself editors have not said too much. Indeed he has exposed himself to severer strictures than any editor has yet made.

But some of the editors have not been content with criticizing Mr. Gans' betrayal of confidence. His conduct has been made the occasion for a variety of remarks, which touch their own brethren as really the guilty one.

A good deal has been said about the cause or causes of this apostasy, and of others which have preceded it; and said in such a way as evidently to imply, that some other persons or persons are responsible for these defections. Had General Synod not wisely commanded a cessation of controversy, such intimations of responsibility of faithful brethren for the sins committed by traitors might be repelled. Shall any editor then take advantage of the truce, and make remarks, which echo faintly the allegations of a time now happily left in the rear, when he knows that no one can reply without violating the request of General Synod?

Editors have gone a step further. The *Hausfreund* had an article on the defection appropriate, in the main, to the occasion. With the greater part of the article all his readers could not but concur. But the respected and genial editor steps aside, to read an open lecture to professors and pastors, on the manner in which they should fulfil the duties of their offices.

Perhaps no one should feel hurt even at that. Pastors and professors need a word of admonition now and then. Whether editors do or do not need a similar lecture may be passed by. But is the editor's admonition just in what it implies? He says:

"Our pastors and professors should give decided prominence to the distinctive doctrines and customs of the Reformed Church. The lines of separation between it and the Episcopal and Romish Churches, should be broadly and strongly marked." * * * "In public instruction, the old walls of division between the Reformed and Episcopal Churches should be raised higher; then such apostasies would not be so likely to occur."

What do such remarks mean? Do they not imply, that professors and pastors have not given decided prominence to the distinctive doctrines and customs of the Reformed Church, and to this extent, that they have not been faithful?

Does the admonition not imply, that in their teaching and preaching, the lines of separation between the Reformed Church and the Episcopal and Romish Churches have not been broadly and strongly marked? If the admonition does not imply such reflection upon the fidelity of professors and pastors, then we think it has but little meaning. Suppose that the professor of theology at Tiffin should read an open lecture to the *Hausfreund*, admonishing him that, in his editorials, the old walls of division between the Reformed and Papal Churches should be raised higher, would the editor not feel, that in the judgment of the professor he had been negligent? Would the *Hausfreund* remain silent, and thus assent to the justice of the implied reflection? or would he reply to the professor, and thus begin a controversy?

Did the admonition stop with the *Hausfreund*, it might be borne quietly. Such, however, is not the case. The editor of the *Reformed Church Monthly* Department in the *Christian World* translates the article of the *Hausfreund* for his own columns, and thus gives this admonition to professors and pastors circulation throughout the English speaking portion of the Church in the West, and to some extent in the East. Is this done for a purpose? We know not. Evidently the *Reformed Church Monthly* Department cordially endorses the *Hausfreund;* and desires, among other things, that it shall be widely known, that professors and pastors have thus been admonished. Is it just to make the impression, that professors and pastors are not, or have not been giving decided prominence to the distinctive doctrines and customs of the Reformed Church? Is it generous to aid in making this impression far and wide, when no professor or pastor can reply without reviving controversy, and thus frustrate the design of the General Synod?

Does not the *Reformed Church Monthly* Department go even a little further than this? The *Hausfreund* makes the very just remark, that "too much weight should not be attached to such apostasies. During the past twenty-five years our Reformed Church has been engaged with certain theological investigations. Upon certain points of doctrine, upright brethren took different sides. On both sides some carried their favorite views too far." To this last remark the *Reformed Church Monthly* Department demurs. The editor appends a note in which he says: "Now, for our part, * * * we most earnestly beg, that the *extremes* in regard to doctrines or mode of worship, which this side is impliedly charged with having run into, be distinctly pointed out. * * * Let it shown wherein *our* side, as such, has gone too far, or has stopped short of the mark. * * * * * This is asking only what is fair. Let it be done, and promptly, or the accusation cease." Evidently the brother thinks, that "the accusation" does one side wrong, but not the other. He asks that proof be given promptly. Whilst we are made to feel, that, in his judgment, such proof cannot be given, we cannot but see just as plainly, that he is willing the impression shall go abroad, that the accusation as regards the other side, is right and proper. Only one side, he thinks, merits the accusation of the *Hausfreund*. Is such an implied allegation consistent with the truce? Does not the editor unavoidably put some of his brethren in a position, where they must do one of two things? Must they not be silent, and let the implied reflection work out its own injurious consequences? Or will they not be forced to answer what they feel to be an unwarranted reflection, and thereby re-open a controversy?

We do not for a moment question the right of editors to think for themselves. Nor do we mean that any one, under ordinary circumstances, has cause for complaint, when an editor expresses his own opinions, whether the others agree with him or not. He has the undoubted right, nay, it is his duty to express the views, which his judgment and conscience dictate.

We are by no means calling the *Hausfreund* or the *Reformed Church Monthly* Department to account, as though it were not proper that editors should say what is in their mind. But brethren have equal rights. If editors may admonish professors and pastors for an implied neglect of duty, then professors and pastors also have a right to vindicate their honor. Or if editors may allege, that, in the past controversies of our Church, the error and wrong were on one side only, then some one else has the same right to show, that such an allegation is a grave mistake.

Now, if respect for General Synod will not allow both sides to speak, the one against the other, can it be proper for one side only to speak, and speak against the other side, when the other side must bear in silence all that is said against it? Does not the peace movement mean that no side shall speak against the other? Are not both required to be silent? If not, have not both the right to speak?

Laymen and ministers desire earnestly, that the peace movement, so solemnly introduced by General Synod, shall be sustained. All alike deprecate the re-opening of the old controversies. Let editors and professors heed the request of the highest authority known to our Church. They alone among classes of church members, have been singled out by General Synod. Professors are requested to cultivate a spirit of charitableness and peace. Editors are requested to infuse a spirit of conciliation and concord into their publications. Will any editor or professor fail to heed the voice of General Synod?

JUSTICE.

Family Reading.

WORK.

Lord of the people—Carpenter and King—
My heart is weary, tears are in mine eyes;
My burden to Thy feet I fear to bring,
Thy glory glimmers through its cheap disguise.

Servant of servants, Elder Brother, see,
I bear Thine image, and I plead Thy cross;
Teach me Thy loving labor's victory,
Teach me all gain for Thee to count but loss.

O! Master Workman, sit by me, and show
The pattern Thou wouldst have these fingers weave;
Thou wilt not leave me when the colors glow;
In all my failures make me wisely grieve.

I do not crave for idleness or rest,
Or summer sunshine without wintry storm;
I only pray life's tasks by Thee be blest,
And o'er my toil to feel Thy Bending Form.

I seek no guide but duty—mine to Thee,
And for Thy love to all Thy brotherhood,
Jesus! my star across care's moaning sea,
Thou unseen Presence of my solitude.

O Saviour, evening lengthens o'er the world,
Soon the soft twilight, with its rest, will come,
Each fluttering sail against the mast be furled,
Each wearied workman find his longed-for home.

Short time for work! and then my Master's voice,
The shining wages, and my Master's smile;
Creation swelling forth, "rejoice—rejoice,
Rest, lab'rer, rest in Paradise awhile."

—*Songs for the People.*

TO THE GIRLS—PERSONAL BEAUTY.

You have heard your grandmammas, mammas, and perhaps even your aunts, speak of the days when girls minded what was said to them for their good, even if they couldn't understand it—did as they were told without asking why, and were perfectly well-behaved in all respects. Unfortunately, perhaps, I did not live then, but at a time when girls, both little and big, were (so far as I could see) just about what they are now. I shall not, of course, need to describe what we were; but there were points in our character that I will remind you of, feeling sure you will acknowledge their existence among you now. One was that we thought a great deal of personal beauty; we all wanted to be pretty, and each of us was secretly convinced that in some one particular respect, if in no other, we were pretty. Furthermore, we admired beauty in our companions. And all this in spite of our older friends remarks that "pretty is that pretty does," "beauty is only skin deep," that "we shouldn't think of our looks but of our ways," that "we should think of people's goodness, not their looks,"—and numerous other things; but will only say that I haven't yet got over feeling as I did then about beauty, and that I don't really want to get over it. Truly, I should like to see all people beautiful as lilies or roses.

And now, I will not say anything about the naturally permanent beauty that comes of good-heartedness; nor will I say anything of the foolishness there would be in feeling vain or proud of blessings you have not made for yourselves, but had given you by nature; but will just mention some simple things you can do to obtain or keep the pleasure you feel in having beautiful faces, hands, necks, feet and so on. First, your hair: To make it look its best, begin at the skin and keep that clean, and the hair will start out in good health, and and there is nothing like a correct beginning if you want a final success. To keep it clean, all you need is patience to use a fine tooth comb, say for ten minutes, every Saturday; and patience to wash it well, along with your hair, about once a month. The best wash is clean, soft (rain) water, with a few drops of hartshorn in it, or if you can't get hartshorn—five cents' worth would last a long time, and give you more lasting pleasure than as much candy or chewing gum—take a little soap to it, and then rinse with clear water. To keep your hair soft and glossy, comb it well and brush it say two hundred strokes a day—you can do that in five minutes after a little practice. Keep the split-ends of your hair cut off, and dont crimp or curl it on metal of any sort; that will spoil it as surely as curling your arms on irons would spoil them. Don't use hair oil of any kind; if nature had furnished you, as she has birds, with an oil pouch, you would naturally expect to use oil in a similar way. But she has been more considerate towards you, for each hair is furnished with an abundant supply of oil, to which it can and will help itself if you do not interfere with it. Your ears and noses, now, need be less trouble to you than your hair, for all you need do for them is to leave them alone as much as possible; a handkerchief and water for your noses, and water, towel and fingers for your ears, being at other times quite sufficient to keep them at their best. Next your eyes (bright and clear if you are well) need no service at all from you, except that you should allow them plenty of rest. As you value their beauty and safety, don't use them to assist in making grimaces of any kind. In regard to your necks: Always wear your clothing loosely about them: wearing anything tightly about them will injure their color, shape and health, and also the strength and sweetness of your voices. Now, to have as you grow up, pearly, glistening teeth, all you require is diligence enough to use for them clear water, into which put a few drops of hartshorn, and a brush, soft or hard, to suit your gums. Use only wooden toothpicks, and those only when it is quite necessary. Of course you wish to have pretty hands and feet. Keep your hands clean, and wear gloves when engaged in any rough work or play; any old gloves or mittens will answer, and soap and soft water are best for the cleaning. To have nice nails, keep them cut off square and moderately short; keep the space between their ends and your finger tips as clear as possible, and perseveringly keep the skin pushed from the little white space at their bases. Never twist your fingers about into unnecessary positions, nor throw your thumbs out of joint, nor crack your knuckles, nor throw marbles to catch them on the backs of your hands. Doing any of these things will make your hands look weak, crooked and knotty, and in after years you will vainly wish you had left them in peace. For your feet now: Don't go bare-footed while you can have shoes, and be sure you wear shoes of the right size—not large enough to oblige you to shuffle when you walk, but so large as to need no "breaking in," (I suppose you know what that means) before they are comfortable. Tight shoes give ugly and painful corns and spoil the shape of the foot, while wearing shoes just large enough make the feet appear no larger than when they are too small, besides giving unlimited comfort. And now, the last thing I shall speak of is your skin; and I think you will agree with me that this is as important a part of beauty as there is. You know what lovely skins babies have——smooth, peachy, delicate, and so they would remain if it were not for rough usage of some kind later in their lives. It seems impossible to keep them quite safe, but girls have more chances of them than boys have. Use soft water for washing when you can possibly get it, and the finest (that is, the mildest) soap, remembering that if you use it often enough (once a day) a very little of the latter is enough for your faces, necks and arms, too much makes the skin rough and of a bad color. Keep your skin from the direct attack of all high weather, hot suns, rough winds, driving snows; gloves, sunbonnets and veils are good for such times. Use no kind of paint or powder—they are worse even than rough weather. Now to have as nice a shape as possible, wear your clothing, every scrap of it, quite comfortably loose, and fill out your chests by inhaling plenty of pure air.

I have noticed that the desire for personal beauty, of which I have spoken, comes to girls when quite young, and then is the time to begin the practice of the plans here recommended. You will see that nothing has been suggested but what you can perform for yourselves, so that you can be your own architect of as much beauty as nature has furnished and will in the future furnish you material for building.—*Colorado Farmer.*

A MOTHER'S ERROR.

Harry Endford's usually bright, handsome face was disfigured by having his cheek terribly swollen. All night he had suffered intensely with a defective tooth, and the camphor and creosote his mother had applied brought no relief.

"Harry," said Mrs. Endford, pityingly, "I must take you to Dr. Hilton. He will stop the pain at once."

"Oh, dear! no, mother," exclaimed Harry, quickly; "I don't want to go to the dentist's. He'll pull my tooth out, I know he will."

"No, he shan't, Harry; he will cure it right off."

After pondering, Harry decided to accompany his mother to the dentist's. He was nearly mad with pain, and was willing to accept any possibility of relief. Having gained her son's consent, Mrs. Endford wrote the following:

"DR. HILTON.—I shall bring my son, Harry, to your office. He has an ulcerated tooth, which I am sure will have to be extracted. Please resort to a little artifice to hide your intention. He is a nervous, timid boy, and thereby will be spared the dread which would be to him more than pain.

"Very truly yours,
"E. A. ENDFORD."

A little later Harry and his mother were inside the dentist's office. He examined the aching tooth carefully.

"It is a very bad tooth," he said.

"You are going to pull it?" questioned Harry, giving his face a quick, searching glance.

"I will put something on it that will cause the pain entirely to cease in a short time," replied Dr. Hilton, evasively.

He poured a few drops of a dark liquid from a bottle on a bit of cotton, and, taking it up with his forceps, he said to Harry:

"Open your mouth wide, now, and let me lay this on the tooth."

Harry opened his mouth; but in an instant the treacherous forceps had tight hold of his tooth, and it was extracted and in Dr. Hilton's hand before he had the slightest suspicion of his intention.

"What! you haven't pulled it out?" said Harry, greatly astonished.

"Yes, I have. You didn't feel it much, did you?"

"You have cheated me!" returned Harry, with an angry, flushed face. "You told me you were going to put something on to stop the pain."

"I did. These forceps are the truest pain-killer I know," laughed the dentist.

"Well, it's all over, now," said Mrs. Endford, "and the tooth will never ache again. Are you not glad?"

Tears sprang into Harry's eyes.

"You knew all about it, mother," said Harry, bitterly. "You knew Dr. Hilton was going to pull my tooth when you brought me here. You are always cheating me, you are; but you can't do it many more times. I've got you learned," defiantly.

Whom did Harry so well understand? His mother, to whom he owed his existence, and whose tender, loving care he constantly received. And yet her influence over his young, pliant mind was nearly gone. Why? Because again and again in the management of her son she had resorted to artifice and dissimulation.

Poor Harry! There was a rankling wound in his heart. Through deception he had been saved the fear he would have experienced from having the tooth extracted; but poison and bitterness had sprung up in his heart far exceeding physical pain. His moral nature had received a lasting blight.

Mothers, my little story is true. If you wish to be loved and honored by your children, deal honestly by them. Never deceive them, or tell the fractional part of a lie.—*Zion's Herald.*

THE LEGEND OF THE PASSION FLOWER.

BY NELLIE DEANS.

See the [illegible] passion flower,
Relic of the awful hour
When the Lord of sinners bore
On His back the burden sore
Of the Cross of Calvary;
As upon the way He sped
On rough stones His fair feet bled,
And from His blood at once there grew
This tender flower of purple hue,
Weeping dews of sympathy.

On the flower the Saviour's smile
Dwelt in tenderness the while,
Till its crown of purple rays
Crimson glowed beneath His gaze.
Spake He in benignity:
"Thou shalt be in future time
Emblem fair in many a clime,
Of the purple robe of scorn,
Of the bloody crown of thorn,
Of the woes of Calvary."
Thus upon its glowing face
Emblems I will seek to trace.

See the cruel Roman's spear
With its sponge of bitter cheer!
Or doth the cross its column rear?
Here the dreadful thorns appear,
But like rays of holiness;
Five stamens for the five wounds stand,
Three styles, for nails, which in each hand
And in His blessed feet were driven
When earth yielded up to heaven
Sacrifice of Righteousness.

Be thou, my soul, a passion flower,
Forgetting ne'er that awful hour
Whose woe thy sins did help to make,
Since Christ did bear it for thy sake
In wondrous deep humility.
Keep thou forever in thy heart
The cross, the crown, the Roman dart;
Lift up thy hands in holiest praise,
Restrain thy feet from Satan's ways
From time to blest eternity!

—*Churchman.*

THE RENAISSANCE.

How many young folk—or old folk either for that matter—when they meet with the word "renaissance" in their reading know exactly what it means? They have a vague idea, probably, that it refers to something "artistic" or "old time-y;" perhaps even the pretty headdress of Anne Boleyn, or Michael Angelo's battered face, rises dimly before them; or perhaps some queer high-backed piece of furniture; but that is about all that they really know about it. Is it not so?

The renaissance is a term generally applied to the period of time embraced in the latter part of the fifteenth century, and the first quarter of the sixteenth; or, to be quite definite, from the fall of the Greek or Byzantine empire in 1453 to the sacking of Rome in 1527. But it may, with propriety, be made to apply to the time extending from the beginning of the fourteenth century to the middle of the sixteenth. The word "renaissance" means a new birth. Another form of the word, "renascence," lately used by some English writers, shows more clearly its Latin origin.

During the long night of the Middle Ages ignorance and superstition had lain like an iron weight upon the human mind; but now some mighty forces seemed to be at work, and there was a great awakening in every direction.

Gunpowder, which came into use about the middle of the fourteenth century, caused a great change in the art of carrying on war, and put an end forever to the feudal system, which was one distinguishing characteristic of the Middle Ages.

Then there was the invention of the compass in 1302 by Flavio Gioja, a native of Amalfi, a village near Naples. By this it was made possible for sailors to venture further out to sea, and it eventually led to the discoveries in America and the East Indies. The account of these brilliant achievements reads almost like a page from a fairy-tale.

The Portuguese were the foremost in all the grand maritime enterprises of the latter part of the fifteenth century. They discovered the Madeira Islands, the Azores, the Cape Verde Islands, and points on the western coast of Africa. It was in the service of the Portuguese king that the brave Bartholomew Dias discovered the southern point of Africa; and afterward, in 1497, that Vasco di Gama first rounded this cape, which proved, indeed, to be one of Good Hope, for it was from here that he sailed to discover the eastern sea-route to that land of silks and spices, of gold and diamonds, the East Indies.

You all know that these bold exploits of the Portuguese navigators fired the heart of Columbus with daring to set sail on an unknown sea in order to find a westward passage to the Indies. But his story is so well known to you all that I need make no more than this passing allusion to him.

Not only were there great discoveries made on this lower world of ours, but more marvelous revelations still were made in the realm above us. It had long been believed that "this little round o' the earth" was the center of all created things; but Copernicus proved, a short time before his death, in 1543, that the sun was the center of the solar system. He was aided in his studies by the description of the telescope, which Roger Bacon had written in 1250. It is supposed that some of these inventions were known at a much earlier date in Asia. The telescope and gunpowder were known to the Arabians, and from them, no doubt, had Friar Bacon derived his knowledge. It is certain, too, that the compass in some rude shape was known to the Chinese in very early times. They attributed the invention to Hong-ti, grandson of Noah, 1115 B. C.

But still we have to speak of the most wonderful invention which, more than any other, helped on the progress of the renaissance—the noble art of printing. The Dutch claim it for their countryman, Laurence Koster of Haarlem, while it is generally agreed that Guttenberg of Mayence rightfully divides it with his associates, Faust and Schaeffer. It was the last named who brought metal types into use about the year 1452.

After the fall of the Greek empire in 1453, numbers of Greek scholars left the imperial city of Constantine, where the barbarous Turks had established themselves.

They carried with them all their worldly wealth—their precious manuscripts concealed under the folds of their robes. The poor exiles found a warm welcome and congenial home in Italy, where a taste for classical literature had lately been awakened.

We cannot help thinking how Petrarch, who had died three-quarters of a century before, would have enjoyed the society of these learned Greeks—he who had loved learning so intensely, and had done so much to cultivate a taste for it in others. He died as he had lived, among his books, for he was found dead, with his head resting upon an open volume.

Now every one seemed smitten with a passionate desire for learning, and eagerly embraced the opportunity of profiting by the instruction of these "wise men from the east." Princes, ladies and courtiers were alike enthusiastic. Like a boy with a new toy, they were filled with delight over some newly discovered fragment of an old Greek or Latin author. Now the lately invented art of printing came into requision. Paper had been made from rags since about the year 1300, and with these new facilities, copies of the classic authors were rapidly multiplied, and came into the possession of those who had never dared to hope to own one. Aldus Manutius set up a printing-press in Venice, in 1488, and sent forth edition after edition of those splendid classics, called after him, the Aldine editions, which are to this day the delight and envy of all lovers of rare and costly books.

It was not long before the results of this revival of learning were plainly to be seen. New ways of thinking had come into fashion; a more correct and refined taste had begun to prevail, and thus was effected a complete revolution in the arts of painting, sculpture and architecture.

The new learning was called the "Humanities," and those who cultivated it were called "Humanists;" and rightly, too, for the new learning worked a reform in morals, and so a refinement of manners. The Greek studies of the Humanists led to the translation of the Bible into many of the modern languages, and a purer and more enlightened Christianity was the result.

And so, this movement, the renaissance, went on. New ideas of religion, new ideas of politics, and of government came into being, and prepared the way for what is called the Modern Epoch. All that is best and sweetest and noblest; all that is most worth having in the life of the present day we owe to it—the "new birth" that came in the fifteenth century.—*St. Nicholas.*

VENTILATION OF SLEEPING ROOMS.

The London Lancet says if a man were to deliberately shut himself for six or eight hours daily in a stuffy room, with closed doors and windows (the doors not being opened even to change the air during the period of incarceration), and were then to complain of headache and debility, he would be justly told that his own want of intelligent foresight was the cause of his suffering. Nevertheless this is what the great mass of people do every night of their lives, with no thought of their imprudence. There are few bedrooms in which it is perfectly safe to pass the night without something more than ordinary precautions to secure an inflow of fresh air. Every sleeping apartment should, of course, have a fireplace with an open chimney, and in cold weather it is well if the grate contains a small fire, at least enough to create an upcast current and carry off the vitiated air of the room. In all such cases, however, when a fire is used, it is necessary to see that the air drawn into the room comes from the outside of the house. By an easy mistake it is possible to place the occupant of a bedroom with a fire, in a closed house, in a direct current of foul air drawn from all parts of the establishment. Summer and Winter, with or without the use of fires, it is well to have a free egress for impure air. This should be the ventilator's first concern. Foul air will find an exit if pure air is admitted in sufficient quantity; but it is not certain pure air will be drawn in if the impure is drawn away. So far as sleeping rooms are concerned, it is wise to let in air from without. The aim must be to accomplish the object without causing a great fall of temperature or a draught. The windows may be drawn down an inch or two at the top with advantage, and a fold of muslin will form a "ventilator" to take off the feeling of draught. This, with an open fire-place, will generally suffice, and produce no unpleasant consequences, even when the weather is cold. It is, however, essential that the air outside should be pure. Little is likely to be gained by letting in a fog, or even a town mist.

Useful Hints and Recipes.

Miss Dods, who is giving practical lessons in cookery at Association Hall, has uttered these proverbs:

Nelson's gelatine is the best, because it is stronger than any other kind.

A few dried or preserved cherries, with stones out, are the very best things possible to garnish sweet dishes.

There is a greenness in onions and potatoes that renders them hard to digest. For health's sake put them in warm water for an hour before cooking.

Good flour is not tested by its color. White flour may not be the best. The test of good flour is by the amount of water it absorbs.

In cooking a fowl, to ascertain when it is done put a skewer into the breast and if the breast is tender the fowl is done.

To beat the whites of eggs quickly put in a pinch of salt. The cooler the eggs the quicker they will froth. Salt cools and also freshens them.

The only kind of a stove with which you can preserve a uniform heat is a gas stove; with it you can simmer a pot for an hour or boil it at the same rate for twenty minutes.

Single cream is cream that has stood on the milk twelve hours. It is best for tea and coffee. Double cream stands on its milk twenty-four hours, and cream for butter frequently stands forty-eight hours. Cream that is to be whipped should not be butter cream, lest in whipping it change to butter.

Miscellaneous.

DEATH'S POSSIBILITIES.

Haughty battalions clad in steel advance
Through some great city's heart, while the air
Is loud with music, and the bright sun slants
On glimmering rows of bayonet and lance,
While by the dull drum's throb, the trumpet's blare,
Innumerous soldiers, props of tyrants' thrones,
Depart for battle-fields, to leave their bones
They know not where.

Cresting serenely the untroubled seas,
A home-bound bark, white in its many sails,
Cleaves with sharp keel the pliant waves in ease
That lave the beauty of the Antilles.
Scorning the sombre sea gull's ominous wails,
It hurries on, and does not mark, far back,
Within the purple south one blot of black
Which Death unveils!

A gentle breeze voluptuously roams
O'er fair Provence, where vine and olive glow.
It plays o'er fields of wheat and happy homes,
Caressing Toulouse and her eighty domes;
But none of all its welcomers can know,
While breathing its sweet essence, sea released,
How from plague-haunted jungles of the East
That wind doth blow!

HOW RUBBER SHOES ARE MADE.

The first operation after receiving the crude gum from the importer is to cleanse it. To facilitate this process the rubber, which comes in lumps resembling in size and shape a soldier's canteen, is cut into thin slices by means of a large circular knife, revolving with great speed and constantly wetted. Then these slices are cut into small pieces by means of a chopper—a machine which resembles in its action a common hay cutter—and afterward the pieces are reduced to minute particles in another machine, which at the same time washes out all the dirt and sand. Besides the accidental admixture of foreign substances with the sap, the natives are in the habit of throwing in sand and ashes to increase the weight. This grit, unless completely removed from the gum, will show itself in the shoe, impairing its smooth surface; and hence, much of the fine finish depends upon the care taken at this stage.

The small particles of rubber, all clean, are now shovelled into another machine, which rolls them together into small sheets. These sheets are then taken to the drying-room, where they remain about three months to admit of the complete evaporation of the moisture. It is an important point thoroughly to extract the moisture of the gum, for if it is made up into shoes before it is sufficiently dry, the watery particles will expand under the heat of vulcanization and cause blisters. After the gum is sufficiently dry it is carried into the grinding room and fed into machines called grinders, where, passing between heavy iron rollers heated with steam, it is softened so as to permit of the admixture of the vulcanizing material. The call for low-priced goods has led to extensive cheapening, by which less expensive material than rubber is added to lessen the cost. Coal tar, lamp-black, and other cheap and bulky articles, are thus sometimes used. The gum is then run into long strips between calenders. The sheets, as delivered from the calenders, after being cut into convenient lengths, are carried to the cutting-tables and cut into uppers and soles by means of patterns and sharp wet knives in the hands of skilled workmen. The uppers and soles are now ready to be lasted.

Meanwhile, in another department, the linings—whether of purple stocking-net for shoes, or of woolen fleecy cloth for "Arctics," or of heavy felt for boots—are coated on one side with rubber by passing a batch of gum in company with the cloth between heated steel rolls in another calender, and, after being cut into various sizes, many thicknesses at once, with dies in a drop-press, are distributed to those who make up the boots and shoes.

After affixing various strengthening pieces of cloth—stiffenings, etc.—the rubber upper is carefully laid on, and sticks fast to the rubber on the cloth, with light pressure and smoothing movement of the hand. No pegging or sewing is required. The edges are then trimmed, the sole is put on and rolled down firmly, so as to adhere closely in every part. The shoes are now collected and carried to the varnish-room, where a coat of elastic varnish is quickly applied, and the shoe, now of a greenish-brown color, is hung in the heater. This varnish, besides imparting the lustre-finish, protects the rubber from being injured by the intense heat of vulcanization, and further protects the shoes when in use from the effects of the atmosphere. It is found that goods which are made up with a dull finish, and not having the protection of the varnish, do not last so long as the varnished goods.

The heater is a large fire-proof room, heated by means of a large number of steam-pipes. In the evening, when the heater is full of goods, the doors are closed, the steam turned on, and the baking begins. The heat is gradually run up to nearly 300 degrees under the supervision of hands, who remain all night carefully watching the progress of the baking, as indicated by thermometers hung up inside, but visible through small windows in the wall of the heater. Too much heat renders the rubber brittle and rotten, and not quite enough heat detains the sulphur in the shoe, and causes its appearance afterward—when they become what are called "white" goods. These white or sulphurous goods are really better to wear than those completely cured.

During vulcanization the gum becomes very soft and runs together into one homogeneous mass, and, finally, when a higher point is reached, it hardens again. After remaining in the heater a sufficient time—about eight or ten hours in all—the shoes are carried at an early hour in the morning to the packing room, where, after being removed from the lasts, they are laid in long, glittering rows on the tables. Then comes the inspector, who examines every pair very closely and passes judgment according to the character of the workmanship.—*Trade Circular.*

ENORMOUS CROPS OF 1878.

The December Report of the Department of Agriculture just published at Washington, gives the latest estimates of the past year's crops throughout the country corrected down to the first of the month. The following summary shows how closely it approximates to the figures on the subject published during the fall. According to the Report, the corn crop for 1878 is some 30,000,000 bushels larger than that of 1877. The oat crop is somewhat in excess of that of 1877, making it the largest ever raised in this country. The average yield per acre is, however, less than in 1877, and the quality in most of the States is inferior. There is no material change in the barley crop from 1877, except that California increased her acreage from 450,000 to 650,000 acres, and almost doubled her yield per acre. The total product for the year will be in round numbers 42,000,000 bushels against 34,500,000 bushels in 1877. The rye crop is about one-sixth larger than in 1877, but the quality of the crop is inferior in the New England (except Connecticut) and Southern States, while in the States of the West, Northwest and Pacific slope it is superior, except in Illinois and Nebraska. The potato crop shows a large decline as compared with 1877, though the average area was about the same, the difference being less than one per cent. The average yield of the whole country will be 60 bushels per acre against 94 bushels in 1877, making a total product in round numbers of 124,000,000 bushels for 1878, against 170,000,000 in 1877. The hay crop is 20 per cent. greater than last year. Sorghum is receiving increased attention, especially in the trans-Mississippi States and Territories. In Stearns county, Minn., the variety called Amber Cane is reported as yielding as high as 300 gallons of syrup per acre. Delaware county, Iowa, manufactured 100,000 gallons of syrup during the year, and found a home demand for the whole. The tobacco crop is larger and exceptionally good.

THE DEMIDOFFS.

Demid Grigorievitsch Antufeeff, a crown-peasant of Pawtschino, removed in the seventeenth century to the Government town of Tula, to the south of Moscow. On his death, in 1690, he left to his son a well-established manufactory of arms and a handsome capital; small, indeed, when compared with the present wealth of the Demidoffs, but it was the foundation of this wealth. Four years after Peter the Great came to Tula. In his suite was young Schafiroff, a passionate sportsman and a crack shot, who, wanting some repairs done to a pistol made by a then famous German armorer, was recommended to go to Nitika Antufeeff. The latter was told to take plenty of time, but to do the repairs well. In a few days he brought it back, and the gentleman, having closely examined his favorite weapon, expressed to the gunsmith his great satisfaction at the manner in which he had repaired the pistol. But Antufeeff begged his pardon for having been unable to repair it, as it was too old, and having instead made an entirely new one. "What!" exclaimed Schafiroff, in a rage, "you, a peasant, pretend having made this pistol?" Humbly, Antufeeff drew from his pocket a second pistol; it was the old pistol. Schafiroff was greatly surprised, and informed the Czar of the existence of this clever artist. Peter, who always put the right man in the right place, appreciated him, as we shall see presently. In 1696, during the war with Turkey, Nitika received the order from the Czar to make three hundred halberds, "as good as this pattern." "I shall make them better," Nitika proudly replied; and he kept his word. On his return from Azof, which had been ceded to Russia, Peter stopped at Tula, and visited Nitika at his house, where he drank to the health of Nitika's wife, whom he did not fail to kiss, as he was in the habit of doing to every pretty woman. From that time Nitika was in such favor with the Emperor that in 1701 he gave him a large tract of land in the forest of Milonoff, near Tula, where there were rich strata of ore, for the erection of a factory. He further bestowed on him the iron-works of Nevianska; the right of searching for copper in the Ural Mountains; and also gave him large estates, with numerous serfs; conferred on him nobility for life under the name of Demidoff—a name which his father had assumed—and in 1720 invested him with hereditary nobility. The great mines of Schuralinsk, Nishni-Tagilsk and Werchne-Tagilsk were gradually opened by the former gunsmith, who died in 1725. His descendants gave their chief attention to the production of iron; but this did not prevent them from promoting several other useful objects. Thus they rendered the Tschussovaja navigable, established good roads, and in general did as much for the colonization of the country as the Strogonoffs—in fact, it may be asserted that these latter and the Demidoffs Russianized the Ural.—*London Society.*

CHINESE DENTISTRY.

It is well known that the Chinese attribute toothache to the gnawing of worms, and that their dentists profess to take these worms from decayed teeth. But how they performed this trick, and so artfully concealed it in the hurry of daily business, was a secret only recently solved by a European inquirer. After some difficult and delicate negotiations, an intelligent-looking native practitioner was induced to hand over the implements of his trade, together with a number of the worms, and to give instructions in the method of procedure. When a patient with toothache applies for relief, if the tooth is solidly fixed in the socket, the gum is separated from it with a sharp instrument and made to bleed. During this operation the cheek is held on one side by a bamboo spatula, both ends of which are alike, and on the end held in the hand some minute worms are concealed under the paper pasted to the spatula. When all is ready this is adroitly turned and inserted in the mouth, and the paper becoming moistened, is very easily torn with the sharp instrument used for cutting the gums; the worms mix with the saliva, and the dentist of course picks them out with a pair of forceps. The patient having ocular demonstration that the cause of disease has been removed, has good reason to expect relief, which in many cases would naturally follow the bleeding of the gum. When the pain returns the same operation is performed over again, and a fresh supply of worms fully accounts for the recurring trouble. These worms are manufactured in quantities to suit the trade, and they are very cleverly done; still, to carry on the delusion fully, the dentists are obliged to keep on hand a few live worms to show their patients, explaining that most of these worms taken from the tooth are killed either by a powder which is often applied, or by the process of removing them with the forceps. The practice just described, it may be added, is resorted to when the tooth is firmly set in the jaw.—*Chambers' Journal.*

WEALTH OF THE UNITED STATES.

Notwithstanding the fact that the valuation of property of almost every description has been reduced by the recent monetary crisis and general stagnation of trade, it is believed that the census of 1880 will show that the United States is the richest country in the world. In 1870 the valuation of all our real and personal property was over $30,000,000,000, an increase of $14,000,000,000 as compared with the census returns of 1860. Up to 1875 the growth of our wealth was very considerable, and the losses of the war were, in a great degree, made up. Since that time we have made but little, and we have lost heavily in our industries, yet the census will probably show that the total value of all property, real and personal, in the United States, will be nearly $50,000,000,000, against $42,000,000,000 for Great Britain and $46,000,000,000 for France, the two other countries with which we might raise a comparison. At this time, while our country is far richer than either Great Britain or France, we cannot avoid observing that these two countries have reached the maximum of wealth, and the United States has but just begun to grow in reality. A vast portion of our most valuable area has been populated, but only partially developed, while scores of valuable mines and millions of fertile acres of land have never yet been put to the test of productiveness. No limit can really be set to our increase of wealth in real estate as yet, and as the provider of the surplus food product of the world, our riches in money and in personal property must go on augmenting very rapidly for the rest of the century, at least, and should our industries be fully revived no estimate could be reasonably given of our total wealth.—*Philadelphia Inquirer.*

CARRYING SECRET MESSAGES.

A curious list might be made of the strange methods employed in transmitting many important historical messages. The intelligence which enabled Cyrus to overthrow the Median monarchy was conveyed in the body of a hare sent to him as a present. The instigator of the Ionian revolt against Persia, sent his agent, a trusty slave, with verbal orders to shave his head, when the necessary instructions appeared traced on the skin beneath. During Mohammed's wars, letters of this kind were frequently plaited in the long hair of female slaves. The mediæval fashion of writing in ink which only became visible when held to the fire, is well known; but Cardinal Richelieu surpassed even this by his device of a dispatch whose alternate lines made an entirely different sense from that of the letter as a whole. One of the French chiefs of the Fronde war concealed an important letter in a roasted crab. Warren Hastings, when blockaded in Benares by Cheyte Singh, apprised the English army of his situation by dispatches written upon rolled-up slips of parchment, which his messengers carried in their ears, instead of the quills usually worn there. The letter which recalled Gen. Kaufmann to the relief of Samarcand, when besieged by the Bokhariotes in June, 1868, was stitched up in the sandal of a loyal native. It is even stated—though the story certainly savors of Munchausenism—that a French spy, in 1870, carried a photographic dispatch through the German lines in the hollow of one of his false teeth!

RESTS.

"There is no music in rest, but there is the making of music in it." In our whole life melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking place had come between.

Not without design does God write the music of our lives. Be it ours to learn the tune, and not be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the key-note. If we look up, God Himself will beat the time for us. With the eye on him we shall strike the next note full and clear. If we say sadly to ourselves: "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!

RUSKIN.

Selections.

Syllables govern the world.—*Coke.*

Love moderately! Long love doth so.—*Shakspeare.*

He who loses hope may then part with anything.—*Congreve.*

Self-sacrifice even when misdirected is still self-sacrifice.—*Hugo.*

Jesus is the purest among the mighty, the mightiest among the pure.—*Richter.*

Our wealth is often a snare to ourselves, and always a temptation to others.—*Lacon.*

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—*Phillips Brooks.*

It is wonderful what strength and boldness of purpose and energy of will come from the feeling that we are in the way of duty.—*J. Foster.*

Sanctified afflictions are like so many artificers working on the good man's crown, to make it more bright and beauteous and massive.—*Cudworth.*

Self-examination, accompanied with a careful perusal of the Holy Bible, will lead us daily to a more thorough knowledge of our own character.—*Alexander.*

All the opposing bodies of Christians cannot be right; yet there is none of them that does not hold some part of the truth, however distorted and mingled with error.

Regeneration is the new birth into privileges and into possibilities. Conversion is the actual change that takes place when a soul turns from sin to the Saviour of sinners, and seeks help to lead a better life.

The Bible does not need defense so much as proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known.—*W. M. Taylor.*

It is not darkness the Christian goes to at death, for God is light. It is not lonely for Christ is with him. It is not an unknown country, for Jesus is there; and there the vast company of the just made perfect, who shall be one with Him in the fellowship and blessedness of heaven forever.—*Charles Kingsley.*

Science and Art.

ELECTRIC CARRIAGE LAMPS.—Electric carriage lamps a French inventor proposes to produce, so that ordinary carriages drawn by horses will be illumined by electricity supplied by the rotary motion of their wheels, locomotives, while in motion, will light up the trains they draw, and steamships supply themselves with powerful lights.

FRESH AIR AND LIGHT.—Discussing the value of fresh air and sunshine to continued health, the London *Standard* very properly says, "It is known to every person pretending to education that an animal or plant deprived for many hours of all access to fresh air would perish by a kind of suffocation. But it is much less generally known that neither animal nor plant can flourish or enjoy health in darkness. Certain blanched flowers and vegetables are obtained by the very process of rearing them in a darkened cellar, but their whiteness is itself a disease, and indicates the destructive effect produced by lack of the vital element of light. Bright, clear, full sunshine for many hours daily is essential to real health.

NEAR-SIGHTEDNESS AND FAR-SIGHTEDNESS.—Presbyopia, or what is commonly known as far-sightedness, is found to supervene earlier with those who are constantly at work than with other individuals, and, as soon as it does, convex glass should at once be resorted to, without which the muscles of accommodation would be fatigued to no purpose; at first they should be used for working in the evening, after the fatigue of the day, but a far-sighted person should only use spectacles for looking at near objects, not at far ones. Work requiring close application favors the development of myopia, or near-sightedness, precisely in proportion as the conditions of illuminations are bad, and, if the action of those causes continues, the myopia must increase until vision is lost. If the eyes are fatigued by bad artificial illumination, blue or slightly smoked or smoke-colored glasses are useful, and, in order to avoid the lateral rays, they should be large and round. In case of persistent irritation, all work should be abandoned, and an examination made to see if there be any disturbance of refraction, etc.

TRANSMITTING POWER.—The plan of transmitting power from the engine to the shaftings by means of ropes has found much favor with mill owners and engineers abroad, the system of arrangement commonly adopted being as follows: The fly wheel is made to serve as driving drum also; it is twenty-two feet in diameter, weighs about twenty tons, and is grooved for the reception of twelve hempen ropes, each six inches in girth, six of the ropes being intended to drive one line of shafting, and six the other. The rope drums or pulleys on the shafting are five feet in diameter, the rims being made heavy and grooved, as is the driving drum, but of course for only six ropes. The width of the grooves is 2 7-16 inches; total depth, 3¼ inches; radius of the bottom curve, one-half inch; and the inclination of the two sides to each other about forty-nine degrees. Thus the ropes do not, even when pressed somewhat out of shape while doing full duty, rest upon the bottom of the grooves, but on the sides, and the wear is, therefore, at the point of contact. The wear is found to be tolerably uniform all around the section—thus indicating that the ropes do not, as might be apprehended, present the same parts of their circumference to be continuously gripped in the grooves.

Personal.

William Howitt, the poet and author, died at an advanced age in Rome on the 3d inst.

Elihu Burritt, familiarly known as the learned blacksmith, died at his residence in New Britain, Conn., on the 6th inst.

Colonel Thomas A. Scott, President of the Pennsylvania Railroad, has entirely recovered his health, and expects to return to this country fully prepared for hard work. He is now journeying up the Nile.

Robert Templeton, watchmaker and jeweler, of Ayr, has bequeathed his whole estate of about $50,000 to build the old bridge of that town, popularly known as the "Auld Brig of Ayr," and rendered famous by Burns' poems.

The widow of Bayard Taylor, accompanied by her daughter, arrived in New York on the 6th inst. on board the Hamburg steamer Herder. Mrs. Taylor is much prostrated by the terrible loss she has recently experienced. She was met by several friends at the Hamburg wharf. The remains of her husband are expected to arrive next week on the Gellert. Among those who welcomed Mrs. Taylor back to the land of her adoption was the venerable ex-Minister to Berlin, Mr. George Bancroft.

Books and Periodicals.

FRANK LESLIE'S SUNDAY MAGAZINE, conducted by Rev. Dr. Deems. Park Place, New York. $3 per year. Single numbers 25 cts.

The April number of this Magazine comes to us in a new and beautiful cover. The table of contents and the list of illustrations are too large for mention this week. The number, besides the usual miscellaneous articles, gives interesting and profitable reading matter for Holy Week and Easter. St. Bernard's Hymn, "O Sacred Head now Wounded," translated by the late Dr. Jas. W. Alexander, and an Easter Hymn, by Arthur Tozer Russell, are set to music.

The Messenger.

REV. P. S. DAVIS, D. D, EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. T. J. BARKLEY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MARCH 19, 1879.

THE LUTHERAN AND MISSIONARY.

An article in the last *Lutheran and Missionary*, differs widely in some respects, from the one to which we called attention two weeks ago. We still think that some things in the two articles would contrast strangely, if put before an impartial reader in parallel columns, but we gladly accept the disclaimer of the editor as to any wrong spirit and intention.

In regard to the subject to which our contemporary's attention was called a few weeks ago, there *may* not be much difference after all; and if our contributor's article had been carefully read and understood, the suggestions would have been more fully appreciated. The *Missionary* seems to be willing now that *the Word of God* should be allowed to stand alone, as sufficient to express the Divine Mind, and it claims that exception was taken to this, whereas, the point raised was, whether the *Missionary's* "historico-grammatical theory," which often tries to make a wax nose out of the Bible, might come in with its compass and trowel, and fashion things to suit the wildest fancies of men. The very point of our contributor's article was to show that the word of God has an inherent Spirit and Life, which will authenticate it to men in such a way, that no mere historian or grammarian can properly interpose between it and the soul of the believer. It was the *Missionary* that made the limitations and in a certain sense the additions. It qualified the Bible by grammatical determinations, or in other words, by human learning. Of course, it could see no other method of adding to God's way of revealing Himself than the tradition of Rome. Even the "Miracle in Stone," which the Almighty erected in Egypt before He commanded Moses to write, was lost sight of, because it was more convenient to raise a cry that would be more popular at this juncture. The *Missionary* denies that it made a charge of Romanism against our contributor, but says it simply "quoted his own unexplained words," "in which he has left room for just such conclusion as has carried many of his pupils to Rome." This is a misstatement of fact, in which the offense is repeated by an unworthy insinuation under the cover of a denial. What our contributor said on this point, and what the *Missionary* has since kindly reprinted, will convince its readers, that there must be some injustice somewhere Dr. N's words upon this point were not "unexplained," nor was he fairly "quoted" in our contemporary's first article; and the "conclusions" were hasty inferences of a man, who admitted that he might have mis read a kindly criticism. It is just such garbling that does us the wrong. So too the MESSENGER is so carelessly quoted as to give out wrong impressions, but we care not to pursue the matter now. If the subject is pressed in future, it will be an easy matter, to show why our contemporary wishes to switch off.

We have but a few remarks to make upon such unjust representations as the *Missionary* virtually repeats, and we will make them independently of that particular paper. What is complained of is, not the denunciation of perverts, but just the fact that they are constantly excused by throwing the blame of their apostacy upon others. They may be semi-centenarians, so wily withal, that they have succeeded in playing the hypocrite for twenty years, and yet, if they show their falsity at last, they are to be treated as dear little innocent children who have been led astray. This has helped to encourage these apostacies. We do not know of one who has gone who has ever made full and honest proof of his ministry. They have nearly always had one foot in the world, using the other to poise themselves, in the Church, so that their speculations, at the expense of the people of God, might be covered with the cloak of righteousness, but when that role was played out, Mercersburg theology has been the goat's horns over which the dear little kid has pretended to jump even from some abandoned oil-well clear out upon the Rock of St. Peter. Then simple questioning was made an unworthy judging of motives, and those whom they had deceived, were ready to absolve them, if they would only say with Adam, "The woman gave to me and I did eat." That has covered everything.

Even within our own Church there has been a seeming disposition to hail these perversions—to rejoice in the iniquity, because it gave an excuse to blame others who were innocent of this evil. We had hoped that this cry would cease for a while at least, and we yet hope that men will not go back on the Doxology. A better way of reaching the truth has been proposed.

THE FAREWELL MISSIONARY SERVICE.

Agreeably to previous announcement, the Board of Foreign Missions held a meeting in the First Reformed Church, Reading, Pa., Rev. H. Mosser, pastor, on Thursday evening of last week. The object of the meeting was to hold a farewell service connected with the departure of the Rev. A. D. Gring and wife to the foreign mission station in Japan, to which they have been appointed by the Board. The meeting was very largely attended. The spacious and beautiful audience chamber was well filled with a deeply interested audience.

In the absence of the President, the Rev. Dr. D. Van Horne, who has entered on a trip through Europe and the Holy Land, the meeting was presided over by the Rev. Dr. C. H. Leinbach. After the singing of an anthem by the choir, the services were opened with an Invocation by the Rev. Dr. C. Z. Weiser. Appropriate portions of Scripture from the Old and New Testament were read by the Rev. Dr. N. Gehr, after which the congregation was led in prayer by the Rev. Dr. T. G. Apple. A hymn was then sung, announced by the Rev. Dr. B. Bausman.

Some introductory remarks were made by the presiding officer, after which a historical statement of the missionary operations of the Board was presented by the Secretary, the Rev. Dr. T. S. Johnston. The Congregation then united in singing a Hymn, announced by the Rev. A. S. Leinbach.

An address from the missionary followed, in which he spoke of the twofold aspect of his present position, being as he was, on the eve of his departure to the foreign mission field. It was an occasion of sadness. He was about to leave his friends, kindred and home, for a foreign land, and cast his lot among the dark and benighted heathen. Ties of the most tender and endearing character were about to be severed, which circumstance could not but give rise to feelings of sadness and pain. On the other hand, it was an occasion of joy. He was about to enter upon that work, to which he had long looked forward with the deepest interest, and to which, in the Providence of God, he had been led to devote his life. He would be followed by the warmest sympathies and most earnest prayers and hearty co-operation of those, he would leave behind, and whom he expected to represent in the foreign field. Above all, he confidently expected to receive the aid of the Divine Head of the Church, in whose service he should be engaged, and without whose aid it will be impossible to accomplish anything. The occasion thus was to him one of great joy, moderated, at the same time, by a consciousness of his own insufficiency for the work before him, and by the severance of ties the most dear that can exist on the earth. With the expression of these sentiments, he bid all present an affectionate farewell.

An anthem was then sung by the choir, after which, a charge was delivered to the missionaries, by the Rev. Dr. J. H. A. Bomberger. He made some introductory remarks, in reference to the subject of missions, as related to the Reformed Church; and then charged the missionary to keep constantly in mind, in the prosecution of his work, two important points. The first was the depravity of human nature in its fallen condition, and its consequent hopelessness and helplessness, so far as mere human agencies are concerned. The second was, the only sovereign and all-sufficient remedy for man's condition, provided in the gospel of Jesus Christ. To prosecute the work of his life successfully, he must be wholly devoted to it, cheerfully undergo every necessary self-denial, and faithfully use all appliances for its furtherance, within his reach, continually looking to Him, who only can make Him equal to his work and successful in it, for His special presence and blessing.

At the close of the charge, prayer was offered in the German language, by the Rev. Daniel Gring, the father of the missionary. A collection was then taken up, announced, with some pertinent remarks, by the Rev. Dr. C. Z. Weiser. A hymn was sung by the congregation, announced by Rev. Dr. F. W. Kremer, at the close of which the congregation was dismissed with the apostolic benediction by the writer of this article.

The occasion was one of much interest and solemnity. All present seemed to feel, that it was good to be there. We observed a number of persons from a distance in the audience. Besides the resident ministers of Reading, and those from abroad, announced as participating in the services, we noticed the presence of the Rev. Dr. W. K. Zieber, of Hanover, Pa., Rev. D. B. Albright, of Womelsdorf, Rev. Eli Keller, of Zionville, Pa., M. A. Peters, of Hamburg, and Rev. C. Coon, of Hagerstown, Md. We will simply add, that the missionary and his wife purpose starting soon for San Francisco, California, from which point they expect to sail about the first of May. F.

THE FATHERLESS.

A short time ago we received a note from a brother in the ministry, stating that two orphans would arrive on a certain train *en route* for St. Paul's Orphan Home, and requesting that some one should meet them at the depot, take charge of them for the night, and send them to their destination on the following day. It was past eight o'clock in the evening when the train arrived. The children were soon discovered in the crowd of passengers that thronged the platform, in charge of a gentleman who had kindly cared for them on their journey to this point. A little boy only six years old, and his sister a few years older, stood before us, considerably bewildered by the noise, the glare of lights, and the apparent confusion by which they were surrounded. In compliance with the brother's request, they were cared for during the night, and the next day sent to Butler, where they arrived in time to take supper in the Home which the Church has provided for as many such as can be accommodated.

The above circumstance has been mentioned just here merely, for the purpose of calling attention to the fact, that the Reformed Church has two Orphan Homes, in a prosperous condition, both of which are located in the State of Pennsylvania, one at Womelsdorf and the other at Butler. Both of these Institutions were founded in the undoubted faith, that the Lord had a work for the Church to do, in caring for destitute orphan children, and that He would specially bless His people in their efforts to sustain them. Their friends have not been disappointed. No part of our church-work has been more signally blessed and favored, than that which pertains to these Homes for the fatherless, who must depend upon others for their daily bread. The fact that they have been thus favored by the Master should furnish the strongest reason why every member of the Church should aid in maintaining and enlarging their influence. They should be remembered in our prayers, and also aided by our means more fully than they have been in the past.

Let each one think of the little ones who have been laid on the bosom of the Church by Holy Baptism. Their father, and, in many instances their mother too, has been called to the other world, and the children are alone and destitute. Who will care for them if the Church—their spiritual mother—closes her doors against them? If one of these little ones is left to the bad influences of the world, becomes an ungodly member of society, and is finally lost, will not the blame lie at the doors of those who have the means to prevent such a sad end, but who refuse or neglect to give as the Lord has blessed them?

Brethren, pray for the orphan, and for our orphan Homes. But while you pray don't forget that the orphans need such material things as food and raiment, instruction and training. Let your prayers *and* your alms ascend as a memorial before God! Don't forget the wants of the Bethany and the St. Paul's Orphan Homes.

"Pure religion and undefiled before God and the Father is this:—To visit the widows and the *fatherless* in their affliction, and to keep himself unspotted from the world." B.

MATERIAL ASPECT OF CHRISTIAN MISSIONS.

It has been customary in commending Christian Missions, to dwell mainly upon their spiritual aspect. Their bearing upon the immortal destinies of men, is doubtless the highest and most important light in which they can be viewed. At the same time, the influence they exert and the power they bring to bear in other directions, should by no means be overlooked. This aspect of them is indeed of the highest moment, when the material interests of mankind especially are taken into consideration.

We were forcibly reminded of the truth of the statement just made, by a lecture on Christian missions, delivered in the Methodist Episcopal Church, on Green below Eighth Street, in this city, on Monday evening of last week, by George May Powell, the well-known traveller through the East The spiritual aspect of Christian missions he left untouched, presuming, doubtless, that this was generally well understood, and might be safely left in the hands of clergymen. He dwelt mainly upon their material aspect. By a number of striking facts drawn from history and his own personal observation, as an extensive traveller, he forcibly illustrated the important bearing, which Christian missions have already had on science and government, and the material interests in general of the human race. Not only heathen lands have been greatly benefited in this respect, but our own country, as well as other civilized portions of the world, are largely indebted for their prosperity to the influence and aid of Christian missions. The subject is certainly well worthy of the most earnest consideration of all interested in the welfare of the human race. F.

THE LATE REV. N. E. GILDS.

Another minister of the Reformed Church has passed away. On the 5th inst., the Rev. N. E. Gilds died at his home in Mechanicstown, Md., at about 11 o'clock, P. M. His death was sudden. About nine o'clock, not feeling well, he went to his room for the purpose of retiring, and while preparing to do so, was stricken down by an attack of heart-disease, and in less than two hours later breathed his last.

Our acquaintance with brother Gilds began about twenty years ago. During the greater part of this time our several fields of labor were adjoining, so that we frequently met, not only during Classical and Synodical meetings, but also at our parochial manses, and in the houses of mutual friends. He was a good ministerial neighbor; true to the golden rule; always careful of the good name of his ministerial brethren; and never, so far as we know, did he seek to detract from them any merit or reputation which they may have succeeded in winning. His piety was without cant or pretense. He was true to his Church, her doctrines, customs and traditions, and obedient to her authority. He was a genial companion, had few enemies, perhaps none that remained such; and, no matter what the provocation might be, he forgave like a child, and harbored no ill-will toward any. To those, therefore, who knew him his memory will be precious.

We cannot say at what period his ministry began, but we know that he served a charge, perhaps more than one, in Ohio, and subsequently, in 1856, became pastor of the St. Clairsville charge, in Bedford County, Pa., where he labored nine years. His next field of labor was the Taneytown, Md., charge, in which he remained two years, and then accepted a call to Mechanicstown, Md., in 1867. Here his pastoral relation continued nine years, to the year 1876. For the last three years he has not been in the active duties of the ministry, but would preach when called upon, and assist his neighboring brethren, when desired. It was his expressed intention, for some time after his last resignation, to go into the regular work of the Church, as soon as the way would be open for him. But for the past year, or more, it seems, from what we have been informed, that his health has been in a very precarious condition; that he has been suffering from a peculiar affection of the heart, which eminent physicians pronounced incurable—and which has so suddenly ended his earthly career. It appears now that he had been keeping this matter a secret, or confided it to a very few only; and this fully accounts for his apparent unconcern of late in regard to renewing his labors in the ministry.

Our departed brother was in the sixtieth year of his age, at the time of his death; and leaves a wife, two sons and a daughter to mourn his departure. He was an affectionate husband and father, to whom they were devotedly attached, and their sorrow is indeed great; but, at the same time, they have also the blessed consolation of the Christian hope, inscribed by the holy apostle: "I would not have you be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Let these words of divine inspiration, and the dying testimony of the beloved dead—whose mental and spiritual consciousness he retained to the last—be their consolation in time of sorrow.

The funeral services were held in the Lutheran Church (the Reformed Church being a mile from the town), on Saturday, the 8th inst., and, notwithstanding the rainy weather, the house was filled to its utmost capacity by former parishioners and friends of the honored dead. The Reformed ministers present were Rev. H. Wissler, O. E. Lake and A. R. Kremer. There were present also ministers of the Lutheran, Moravian and United Brethren Churches, who assisted in the services, the whole being under the general direction of brother Wissler. The sermon was preached by the writer of this article.

By this sudden death in the ministry, both ministry and people are again solemnly warned of the uncertain tenure of life in the present, dying world. How vain are all things earthly! And what madness to use them for any other purpose than as servants, to aid us in attaining to those heights and glories which are not temporal, but spiritual, real, and eternal. K.

ADDENDA. We had prepared a brief note for our last issue, simply announcing the death of this brother. It was, by some means or other, mislaid, and hence failed to appear. Our worthy associate will excuse us for adding a few facts, connected with the early history of the deceased, not incorporated in this article.

We are not acquainted with the birthplace or early education of brother Gilds, whom we have known for about forty years. He was one of six young men, who entered the ministry of the Reformed Church, from the congregation at Chambersburg, Pa., as the fruits of the labor of the sainted Rev. Henry L. Rice, in that congregation. They are all now deceased, with one exception, the Rev. Dr. Moses Kieffer of Gettysburg, Pa.

Mr. Gilds obtained his preparation for the ministry mainly through private sources. He was licensed by the Virginia Classis, in 1850. In the following year he was ordained pastor of the Carrollton charge, Carroll County, Ohio, by the Columbiana Classis. He labored here during three years, when he became pastor of the Rimersburg charge in Clarion County, Pa. From this latter charge, he transferred his pastoral relation to the St. Clairsville charge, at the time stated by our associate. According to our knowledge of the deceased, the estimate given of his character is fully warranted by the facts of the case. He was indeed highly respected by all who knew him, as an earnest consistent Christian. F.

THE LATE REV. G. M. ALBRIGHT.

This brother, whose decease was announced a few weeks ago, was born in Maytown, Lancaster county, Pa. He was early consecrated to God in baptism, and when yet a young man, was received into full membership in the Church by confirmation under the ministry of the sainted Rev. E. E. Hoffheins, then pastor at that place. His attention was early directed to the Christian ministry. Obstacles, however, which he could not overcome, prevented him from carrying out his purpose in that direction, until he attained the age of twenty-seven years. He then received private instructions from the Rev. A. Helffenstein, Jr., during a period of three years, and also spent three months at the Theological Seminary at Lancaster, Pa.

He was licensed to preach the gospel by the Lancaster Classis of the Synod of the United States, on the 28th of February, 1861, and was subsequently ordained to the Christian ministry by the Tiffin Classis, Ohio, on the 16th of June, 1864, having received an appointment to a mission in Allen County, Ohio. He labored in this mission two years, and was then transferred to the Tarlton Charge. In the latter place he continued three years, when he accepted a call from the charge at New Lisbon, Ohio. His pastorate at New Lisbon extended through a period of nearly ten years. He then, in February, 1877, removed to the Wilton, Iowa Charge, continuing here until August, 1878, when he resigned, and returned to New Lisbon, Ohio, living privately in his own home near that place, until the time of his death.

His labors in the ministry present the following statistics: Baptized, 271; Confirmed, 227; officiated at 151 Funerals, and solemnized 105 Marriages.

Brother Albright was united in marriage with Miss Lydia Knaub, of York County, Pa., on the 9th of November, 1851. He is father of ten children, all of whom survive him. He died of pneumonia, on the 22d of February, 1879, at the age of 49 years, 10 months, and 19 days.

His funeral took place at Jacob's Church, of the New Lisbon charge, on the 26th of February. The sermon was preached by the pastor, the Rev. H. Hilbish. Rev. J. J. Leberman, H. T. Spangler, J. B. Zumpe, and J. T. Hale, of the Reformed Church, and Rev. Mr. Marshall, of the Presbyterian Church, were present, some of them taking part in the services. Brother Albright preached his last sermon, on the third Sunday before his death, in the church of the Rev. Mr. Marshall. One of his sons is in the Christian ministry. The bereaved family share warmly in the sympathies of their friends, and of the ministry of the Reformed Church, who were acquainted with the departed brother. F.

Notes and Quotes.

Our exchanges tell us, that airs from the "Pinafore" were sung, and snatches from operas, at the New York Grand Opera House on Sunday before last, and "Hail Mary" was sung at the close by way of Doxology; it was a *Sacred* Concert and the law was evaded. All wrong, but are not "snatches from operas" given in a great many fashionable churches and made the attractive, interesting feature under the cover of worship, and without any fear of the law? A rose by any other name will smell as sweet.

The General Assembly of the Presbyterian Church is to meet at Saratoga this year, in May. Notice has been given that the hotel fare will be $1 per day, and that ministers can bring their wives and their sisters, and their cousins, and their aunts, along if they pay their bills. We would not be surprised if this meeting should prove to be a very large, pleasant, profitable one, and withal so inexpensive, that the brethren will not care to go back to the old plan of being entertained by congregations.

Ministers and others, who are anxiously inquiring for Miss Alice Nevin's Sunday School Hymnal, are mostly respectfully informed, that circumstances over which the author has had no control, and miscalculation as to the time required by the electrotyper to prepare the plates, have delayed the work. It will be pushed forward with all sensible speed, and duly announced. Be patient, brethren. There are many obstructions in your own work, which you cannot foresee, and mere points of time, in some things are over-ridden by higher considerations. "Make haste slowly," is often a good maxim.

A correspondent calls our attention in another place to an advertisement, which appeared in the MESSENGER not long ago, and which is calculated to deceive. We thank him for the exposure he has made. We have stood almost single handed and alone in trying to fight this evil, but things will occasionally slip into our columns under our spectacles. We try to exclude even "blinds," by which we mean advertisements that do not bear their real intention on their face, but "the owl must have his wink," and advantage is often taken of it. We do not think that Messrs. N. W. Ayer & Son, to whom a given amount of space is allowed, under restrictions, would be the wilful agents of any fraud. They do much in the interest of fair advertisers to defeat the "lying enterprise" of those who get business under false pretences, often countermanding announcements in which the public would be led astray, but we are sorry to say, that many of our "religious" papers will take anything, and they set up a standard of morality, at which the world laughs in derision, and we are not surprised that those who get their money, should not be allowed to take their choice.

Among the Exchanges.

A sermon in the *Christian Union*, properly makes the pews to share with the pulpit, the blame of sensationalism. It says:—

"But there is a sensationalism in the pulpit where, for instance, a man addresses the bulk of his teaching to the gratification or excitation of vanity, not necessarily in himself, but in his congregation; or where a man is forced to aim at the production of sensation by the pews in the church—which is not unfrequently the case. We hear a great deal of criticism on ministers, but not on pews.

The pulpit is oftentimes misdirected by the pews. It is demanded that the minister, instead of forming a conscience among his people, and reinvigorating it by pointing out all the applications which should be made of it, shall make it his whole aim to see that his church is filled, and to create such a spirit of emulation and pride and vanity that he can carry on the machinery and not have it swamped. Who is the sensationalist under such circumstances? The pews and the pulpit, both. They are joined together."

How would those who think the former days were better than these days be pleased with a notice like the following in a Monday morning's issue of some local, secular paper? It is taken from the *Springfield Republican*, and takes us back to the time when the Church was the prime power of the land; but would it not now be regarded as personal and impertinent? The *Republican* says:

"In 1646 the Rev. Dr. Samuel Whiting was minister of Lynn. One Obadiah Turner kept a journal at that time, in which occurs the following:

"'1646, June ye 3d: Allen Brydges hath bin chose to wake ye sleepers in meeting, and being much proud of his place must need have a fox taile fixed to ye end of a long staff wherewith he may brush the faces of them yt will have naps in time of discourse; likewise a sharp thorne wherewith he may prick such as be moste sounde. On ye last Lord his day, as he strutted about ye meeting house, he did spy Mr. Tomlins sleeping with much comforte, his head kept steadie by being in ye corner, and his hand grasping ye rail. And soe spying, Allen did quicklie thrust his staff behind Dame Ballond, and give him a grievous prick upon ye hand. Whereupon Mr. Tomlins did spring upp much above ye floor, and with terrible force strike his hand against ye wall, and also, to ye great wonder of all, prophainlie exclaim, in a loude voice, 'Cuss the woodchuck,' he dreaming, as it seemed, yt a woodchuck had seized and bit his hand. But on comeing to know where he was, and ye great scandal he had committed, he seemed much abashed, but did not speake. And I think he will not soon againe go to sleepe, and none know it by reason of their enormous bonnets. Mr. Whiting doth pleasantlie say yt from ye pulpitt he doth seem to be preaching to stacks of straw, with men jotting here and there among them.'"

ZWINGLI CHURCH AT HARRISBURG—DR. WEISER'S LECTURE.

In union there is strength. This was again satisfactorily illustrated in the effort to relieve the Zwingli Mission. As may be known, there are two Reformed missions at Harrisburg, one English and the other German, both of which have cost the Board of Missions a great deal of money already, but in return for which the First—the mother Reformed church—also contributes largely toward the general home and foreign missionary fund annually. It is, however, the latter, the German mission, that has become a special object of solicitude and earnest, practical and *prompt* care and relief. Succeeding after a few weeks' "brotherly" consultation, to concentrate our forces for protection of "the Zwingli fort," the three generals—ministers—with their body guards—consistories—of the Reformed host in the capital of Pennsylvania, assembled in a missionary council, and agreed to sell twenty five cent tickets, and perform such other heroic deeds as to insure the success of the Weiser's lecture. With such a united front, the campaign opened. It lasted several weeks, and at the end of this pasteboard battle, there were no lives lost, but over 10,000 coppers had surrendered to the Zwingli Church treasury! Zwingli, for the present.

After a battle, the heroism of worthy braves is noted and recounted. It affords us pleasure to speak commendably of the general zeal with which the members of the Zwingli Church rallied to their standard, and every one went to work to sell tickets "zu retten die liebe deutche Zwingli Kirche!" A poor German washer-woman, sixty-four years of age, before and after her toilsome labor at the wash tub, traveled the streets early and late for the cause. An intelligent family of Bro. W. H. H. Snyder's church entertained the lecturer right royally, and our good Presbyterian brother, Rev. R. requested me by letter to allow him "to sell tickets in his congregation." (These Presbyterians know how to win even a Reformed parson's affection.) "I believe in the communion of saints." The young warriors, of course, male and female, did their duty well, for all is well that ends well. But my report might not seem satisfactory if a glimpse at the subject matter of the learned lecturer were not afforded the reader, and, therefore, we append a friendly synopsis of the same as taken from the Harrisburg *Daily Telegraph:*

THE EMANCIPATION OF WOMAN.

EDITOR TELEGRAPH: The lecture by the Rev. Dr. C. Z. Weiser, in the Y. M. C. A. Hall, on last Friday evening, in behalf of the Zwingli Reformed church in this city, was largely attended by a highly appreciative audience. Before introducing the speaker, the Rev. F. Fox returned thanks to those present and the public generally, and churches and the press especially, for cordial aid received in the effort to relieve and sustain this German mission. The reverend lecturer then announced his subject: "The Emancipation of Woman," and in a clear and deliberate manner discoursed upon the same for the space of about two hours, but with the rare success by public speakers of holding his audience spellbound to the end of the lecture. A vein of home-like and chaste humor ran through the whole production, so that it was pleasant to listen and laugh all the time, and at the conclusion many expressed the wish that the lecture might be repeated, and many more in this city be afforded the pleasure of such an instructive and highly entertaining literary treat.

Dr. Weiser's idea of the relation of woman to man is that of a loving and beloved genuine partner. She was taken from his side, near his heart, and therefore she ought neither occupy the mantlepiece nor the footstool, for in either case she holds an abnormal position. She ought not be made a parlor toy nor a kitchen drudge. Moses has undoubtedly given us a correct history of her origin, and the wonder is that if Moses made a mistake in this and other points that it should not have been discovered through these thousands of years until last Saturday night by "Bro. Bob."

As to intellectual culture a great disparity between men and women is apparent. John attends school six years and his sister Sarah six months, but then it is expected that the latter be as bright as her "smart" brother Should woman vote? Well, if negroes vote and there is found no color in the ballot, there might not be discovered any sex in a woman's vote; and in any event a woman's vote was at any time better than that of a drunken man.

But how does this American principle hold out, "no taxation without representation," in the case of the rich widow who pays heavy tax, but has no voice in the public distribution of her levied contribution to the public treasury. Women did vote in New Jersey once, and the beneficial result of that act was that ever since that peaches in that State are sweeter than anywhere else; and now, if you wish to improve all your fruit everywhere, let women vote!

Whilst the speaker was rather suggestive than dogmatic in his deliverance on this and other points, he was of the positive opinion, that in the distribution of property, by husbands in their last will and testament, great wrongs were perpetrated against woman in leaving to "the dear wife" and "mother" only one third of the estate, and for the profound reason that she might get married again and marry all away. Of course widowers never get married again a second or third time, and "marry all away" what a good wife has perhaps principally accumulated by her diligence and economy. Here the speaker enacted the farce of a "pious" rich old husband on his death bed making his last will, gasping for breath, but bequeathing to his "dearly beloved wife," as an evidence of his "undying affection to Susan," the old house "in the ditch," and interest on ten hundred dollars during all the time of her natural life, as if she could, or might some time, live an unnatural life or make use of the old hut after death, perhaps by haunting it. On one occasion the reverend gentleman was obliged to rebuke a dying man for his foolish will toward his wife, which read about in this wise: "I bequeath to my dearly beloved, true and faithful wife, Anna Maria Katrina, the little old house at the end of the large farm, and a fat hog a year."

In regard to such and other points "emancipation of woman" is highly needful. Woman must take her proper place in this world, that man may retain or acquire his proper position. However noble woman may be by nature, by artificial subordination, she is like the eagle which scales the heaven in his natural flight, but one of his wings cut he flutters like any other domestic bird in the dust; her elevation is the best security to man's elevation or vice versa. The Indian chief squats as low as his servile queen.

But sometimes it becomes convenient for "the lord of creation" to entrust his wife with all his earthly goods about the time of "an honest bankruptcy." Of this the sainted Harbaugh graphically speaks when he asks:

Wie lebt m'r nau? Ich sehn du weescht noch nix!
M'r lebt juscht wie d'rvor: des fixt die Lah!
M'r eegent nix—die Fraa hot's all in Hand—
M'r is ihr Edschent mänedscht Geld un Land
M'r geht nau in die Koscht bei seiner Fraa!

But should woman preach or keep silent in public assemblies? If Paul meant that woman should not give audible expression in any manner to her Christian faith in Church, then Paul's injunction of woman's silence was disobeyed by the whole Christian world, for is it not woman that does the most (sweetest) singing, praying and teaching in Sunday School? The office of the ancient diaconate for females, as it obtained in apostolic times, ought to be restored, and for which no sewing circle, or mite society and female prayer meeting can be a substitute. Let all this be done and the Christian woman emancipated, and the question: Should woman preach? will be more easy of a satisfactory answer than at the present, with woman's relation in the Church or out of it. But if we never realize in a sinful state on earth such a Paradisaical relation of woman to man, we shall in heaven, where, according to Gal. iii. 28, "There is neither Jew nor Greek, there is neither bond nor free there is neither male nor female, for ye are all one in Christ Jesus." A FRIEND.

FOREIGN MISSIONS.

This work is at last fairly inaugurated. The Missionary has been commissioned and sent forth. He and his companion are on their way to Japan. They are fully conscious of the life-work which lies before them. The obstacles in the way have been fully considered, and the deep sense of responsibility is keenly felt. They have gone with consecrated hearts, rejoicing in the strong assurance that the great Head of the Church is with them. They have been commended to the kind protection of Providence, and have received the warmest assurances of the Church, of affection and interest. Many of our members have with overflowing hearts, and tearful eyes, and tremulous accents bid them God speed. All this was gratifying to them, and will be remembered in the land of their destination with grateful hearts, and no doubt will be a source of encouragement. While reflecting upon these manifest tokens of kindness, they will feel that the cord which binds them to the Church at home, is not severed by oceans and continents. By faith they will see it spanning mountain ranges, the broad placid waves of the Pacific, and linking the shores of Japan with their American home. They will often rejoice in the "communion of saints," as they evoke from the cells of fond memory the scenes and associations of other days.

But our object in writing at this time, is to solicit the united and fervent prayers of the whole Church in their behalf. That they may be in the care of Him, who holds the winds, and rules the waves, and whose fatherly hand can alone bring them in safety to their future home. That He would also go before and lay before them an open door, to the benighted minds and hearts of the polished Japanese, continuing toward them special care, developing their intellectual and spiritual life, and rendering them potent in turning men from the darkness of heathenism, to the light of the Gospel. Surely they need our most fervent prayers. And the Church needs it also, for in praying for them, we shall share in the blessed answer. In this way the missionary spirit will rise in the Church, and every department of Church effort and work will be prospered. In view of this glorious result, let prayer ascend from the Altar, the family, and the closet, and high heaven shall regard it as sweet incense, and then will the "Church arise and shine, her light having come, and the glory of the Lord having risen upon her."

T. S. JOHNSON, Secretary.

[Communicated.]

Mr. Editor:—

I feel it my duty to say a few words in regard to an advertisement, that appeared in the last issue of "THE MESSENGER," (the 5th inst.) In these days of Advertising Agencies and Newspaper Unions, we suppose the advertisements of a paper come less under the direct, personal supervision of its editor than formerly; still, each paper is held responsible by the public for what appears in it. How could it be otherwise?

The advertisement in question, is especially adapted not to raise any suspicion, as it appears unobjectionable on its face. We see it almost everywhere—in papers and magazines;—see last "*Eclectic.*" We speak here in unvarnished terms, to warn readers against it. We know whereof we speak, as several friends of ours have been misled by it, to their chagrin. Let us notice a few points of this swindle.

1. The advertisement begins thus—"$6 for 56 cts." This is a bald lie. The book retails for 50 cts.

2. "A special offer, etc." The above shows how *special* the offer is.

3. "The Illustrated *Dictionary.*" The illustrations are a fraud. They are diminutive, and give pictures of things which even a child knows—a cage, a boat, an umbrella, etc.

4. "Sent on receipt of 56 cts., to pay actual postage and packing charges." This is another falsehood. The postage is all the way 3 cts In conclusion, the whole affair is a fraud What does a person, who possesses an ordinary dictionary of almost any sort, want with a book 4x5 inches, and ⅛ inches thick, printed in agate type?

The title of the work is the "American Illustrated Pronouncing Pocket Dictionary." The word "Pocket" is omitted in the advertisement Instead of a pocket dictionary, however, the unwary reader sends his money, expecting a $6 book in return. Let no one who does not wish to be sold address C. E. Hunt, Rockland, Mass., for a dictionary. Will you please expose this swindle, and oblige a reader? THOS. L. STEIN.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The communion of the Lord's Supper was celebrated in Zion's Reformed Church, of New Providence, of which Rev. D B Shuey is pastor, on Sunday, March 9th The services commenced on Friday evening and closed on Sunday evening. The pastor was assisted by Rev. J. F. Wiant, of St Luke's Church, Lancaster, who also preached four times during this communion season. On Saturday afternoon a class of catechumens was examined in the presence of the congregation, and confirmed. The class had been under instruction since Nov. 3d, and consisted of seventeen members, but only four were confirmed at this time; two of whom also were baptized, one of whom is the head of a family. One other was received by renewal of profession and two by certificate. Infant baptism was administered in the church both on Saturday and on Sunday. Notwithstanding the almost impassable roads, the number of communicants fell but five below the largest communion ever held in this church. Eleven members, sick, aged and infirm, received the communion at their homes. This congregation seems to be in a prosperous condition.

Our traveling agent, Mr. H. K. Binkley, who has been laboring successfully in our interests for a few weeks past in the Mt. Zion charge, Northumberland county, Pa., informs us, that on a recent visit he made in connection with the pastor, the Rev. Z. A. Yearick, to the Ridge congregation for the purpose of attending to some church business, they were both surprised, when, after the business had been transacted, they returned to the place at which they had hitched their horse, to find that he had donned an entire set of new harness. Some one, during their absence, had taken the liberty to remove the old harness and replace them with a new set. With this act, the favored brother certainly could not find fault. He was rather rejoiced at it, as some tangible evidence of the appreciation, in which he is held by the people of his charge.

SYNOD OF THE POTOMAC.

Rev. Milton H. Sangree was installed pastor of the Water Street charge, at Alexandria, Pa., on Saturday, the 8th of March. The Rev. A. C. Whitmer preached the sermon, and the other services were conducted by the Rev. A. G. Dole and C. H. Reiter. On the previous evening, the kind people of Alexandria and a few others, gave their new pastor a warm reception at the parsonage. They brought with them numerous gifts, including a nice sum of money. Of course there were some speeches, and more or less pleasantry, generally incident to such occasions. The new pastoral relation has been formed under encouraging prospects, and with God's blessing, the fondest anticipations will be more than realized.

In connection with a communion held on the 9th inst., in the Altoona congregation, the retiring pastor, the Rev. A. C. Whitmer, received into the membership of the church, thirty persons, sixteen by confirmation, nine by certificate, and five on profession of their faith. This is certainly an encouraging feature connected with the close of the pastor's labors in this charge.

GERMAN SYNOD OF THE EAST.

Zion's Reformed Church of this city, of which the Rev. Dr. N. Gehr is pastor, recently celebrated the twenty-fifth anniversary of the dedication of their church, with appropriate services. They commenced on the 16th and closed on the 19th of February. Five sermons were preached in connection with the occasion, by as many different neighboring brethren. The house was handsomely decorated for the occasion, and all the services were largely attended. The congregation was organized in 1852 by the Rev. C. Bonekemper, by whom it was served two years. The present pastor took charge of the congregation in 1854, the same year, in which the present church building was erected. The original cost of the property was $24,525. It has, however, since then considerably increased in value. The financial experience of the congregation during the twenty-five years presents the following result: Paid for current expenses, $53,657; for missions and other benevolent objects, $9,982; for the poor and needy, $3,367; Receipts of Sunday school Association during the nine years of its existence, $4,635, and of the Youth's Association, $1,825. This is certainly no mean record.

WESTERN CHURCH.

At a communnion held in Apple Creek Church, Onio, Rev. E. Erb, pastor, on the 16th of February, three persons, two of whom are heads of families, were added to the church. Services were held daily during the previous week, all of which were well attended.

Four persons, all heads of families, were added to the church at Winchester, Ohio, Rev. P. C. Prugh, pastor, in connection with a communion held on the 2d of March, three by confirmation, and one by certificate.

In connection with a recent communion held in the church at Xenia, Ohio, Rev. S. B. Yockey, pastor, five persons were added to the church.

Eight persons were recently added to the St. Michael's Church, Liberty Centre, Ohio.

In connection with a communion held on the 9th of March in the Polk congregation, Ohio, of which the Rev. H. Shaull is pastor, nine persons were added to the church, seven by confirmation, two of whom received adult baptism, and two by renewal of profession. In consequence of the temporary illness of the pastor, the services were conducted by the Rev. J. V. Lerch.

Fifty eight persons have lately been added to the Union charge, Ohio, Rev. D. R. Taylor, pastor, who has been abundant and successful in his labors.

The communion of the Lord's Supper was administered on the 13th of February, in the St. John's Church, Mt. Pleasant charge, Ohio, Rev. J. Stuck, pastor, at the close of a series of religious services. Seventeen persons were added to the church, twelve by confirmation, and five by certificate. F.

The translation of the entire Bible into the Turkish language is now completed, and the Scriptures are thus made available for 150,000 000 people.

Youth's Department.

WAITING TO GROW.

Little white snowdrop, just waking up,
Violet, daisy, and sweet buttercup!
Think of the flowers that are under the snow,
Waiting to grow!

And think what hosts of queer little seeds:
Of flowers and mosses, of ferns and of weeds:
Are under the leaves and under the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender, brown fingers about
Under the ice and the leaves and the snow,
Waiting to grow!

Only a month or a few weeks more
Will they have to wait behind that door;
Listen and watch and wait below—
Waiting to grow!

Nothing so small, and hidden so well,
That God will not find it, and presently tell
His sun where to shine and His rain where to go.
Helping them grow!

FOR THINE IS THE POWER.

"I can't do it—it's quite impossible. I've tried five times, and I can't get it right"—and Ben pushed his book and slate away in despair.

Mrs. Hartley gave a little sigh at her boy's perplexity, but only said, quietly, "Then you don't believe in the Lord's Prayer?"

"The Lord's Prayer, mother! Why, there's nothing there to help me with this example."

"Oh! yes; there is help for every trouble in life in the Lord's Prayer if we only know how to get at it. I am afraid you don't yet know that prayer."

Ben flushed. If it had been anybody else who had said that he would have been really vexed, but mother was different. Ben always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now, mother, you don't mean that. I've said that prayer ever since I was a baby! I couldn't go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I'm saying, but you know, mother, I do try to mean it—I—I—" But Ben stopped, his voice half choked.

The mother saw that her boy had misunderstood her, and answered quickly:

"I never doubt, Ben, boy, that you are trying and praying; but I was trying a long time before I knew what the last part of the Lord's Prayer really meant. I'm no minister or scholar, but I'll try and tell it to you. You know we ask God for bread, to be kept from evil and to be forgiven, and then we say, 'for *Thine* is the kingdom and the power and the glory.' It's God's power we rely on—not our own; and it often helps me, Ben, when I have a difficult new pattern to fit. I say, 'For *Thine* is the power—this is my duty, Heavenly Father give me Thy power,' and He does, Ben, He does."

Ben sat silent. It seemed almost too familiar a prayer. And yet that time when he had to stay from school because he had no clothes, he had asked God; and the minister's wife had brought him a suit the very next day. "But a boy's sums, mother!" he said.

"I think that sum is just as much to you as many a grander sounding thing to some one else. You say if you only get that right, you'll be perfect for the month. Now, I care a great deal about that, but I'm sure your Heavenly Father loves you more than I do. *I* would held you so gladly, Ben, if I could, but He *can* help you; His is the power; ask Him."

There was another silence, and then Mrs. Hartley said: "Now, Ben, I want you to run to the store for some sewing-silk for me; the air will do you good. I believe, my son, that if you ask, you can do that sum when you come home."

Ben started at once; his mother's slightest wish was law to him. He ran along, enjoying the rest from study and the cool, fresh air. The sewing-silk was bought and Ben started home, when he caught sight of Phil Earlie across the street. Ben gave the whistle boys so delight in, and Phil looked back and joined him.

"Done your lessons?"

"All but my sums."

"Did you try that fifteenth example?"

"Yes."

"Get it right?"

"No, not yet; but I will."

Phil gave a provoking little laugh. "You will? I guess not. I've done it, but I never could have found it out alone. I had help."

Ben's heart fairly ached with envy for a moment. It was always so; Phil had his Uncle George, and other boys had big brothers or fathers to help them; only he was left quite alone. But just then he remembered his mother's words, "It's God's power we rely on—not our own." "I'll get help, too," he said to himself. The boys chatted on, played leap-frog and raced each other; but even as he raced and romped Ben felt changed. He had begun to believe in his Heavenly Father as never before, and was wonfully happy.

After giving the silk to his mother, he picked up his slate and book and went up to his own little room. Kneeling by the bed he repeated the Lord's Prayer, stopping at, "Thine is the kingdom," and saying, with all his heart, "And Thine is the power, Heavenly Father. I want power to understand this. There's no one to help me; please give me power."

Ben waited a moment, and then, still on his knees, he took his slate and tried again. Do you ask me, Did he succeed? "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." Ben had asked and God had answered. After a little earnest thought, he saw what rule he had neglected, and worked the example correctly. The next day he was "head;" for he was the only boy who had "done his sums without being helped."

"Yet I was helped, mother," he said; "and I shall never forget the last part of the Lord's Prayer after this."—*Hope Ledyard, in S. S. Times.*

BRAZILIAN BABY TRANSIT.

The work among the Indians is done almost entirely by the women, who start out early in the morning with their babes astride their hips, baskets balanced on their heads, and puffing like a diminutive steam engine from small clay pipes. The walk is often three or four miles, and the work hard, yet a long life of this drudgery seems to render it easy, and they make no improvements. Their implements and methods are crude, and, like true Indians in a natural state, they are but repetitions of their progenitors. The custom above mentioned of carrying babes on the hip is as peculiar as it is ungraceful. The body is thrown much to one side, as in the act of carrying a heavy weight in the right hand. For instance, the child sits astride the left hip one leg dangling in front, the other behind, and supported by the encircling left arm. A more uncomfortable-looking method could hardly be devised, and yet the journey to and from the mandioca plantation is always made in this way, a baby being the proverbial accompaniment of the Indian household.

ARCTIC DOGS.

In the March number of *Lippincott's Magazine*, in an interesting article describing the experience of "A Day with Hudson's Bay Dog Sledges," the writer says:

"These specimens of canine total depravity are painted in even more repulsive colors than their usual portraits, in spite of their great uses to the Arctic explorer. The dogs described, however, are of a mongrel Indian race, and are not to be confounded with the pure-blooded Esquimaux, who still retain a certain nobleness of character and bearing, while these hybrids form a pack of disgusting curs, that acknowledge no power of suasion but that of the lash. Most of them are large, long-legged, with sharp muzzles, thick, strait, wiry hair, and very wolfish in appearance, being half or partly wolf in blood. They are often of so savage natures that they have to be stunned by a blow on the nose before they will submit to the harness. During the summer they do nothing for man but pass their time in war, love, robbery and music consisting of hideous howls. An odd trait of these dogs is the power of adapting their appetite to circumstances. 'The hauling dog is a queer animal about his food: when it is plenty he wants his share and growls if he does not get it; when it is scarce he looks wistfully about for a time, then curls himself up in the snow and goes to sleep with an indifference to the existence of gastric juices that is affecting to behold. He is never fed save at night, food at any other time making him sluggish at his work. On the plains his daily ration is two pounds of pemmican. In the forest or lake region where fish is the staple diet, he gets two large white-fish raw. He prefers white-fish to meat, and does better work upon it. With a few gulps his meal is over; then, after a by-play of growling and snapping at his comrades, he settles down to tranquillity and sleep.'"

CASTLE-BUILDING.

Ella was comfortably seated in a great arm-chair, reading of heroic deeds and wishing, oh! so much, that she might accomplish something to make her famous—something to be talked about and win praise from all who knew her, as well as from an admiring public far and wide.

"Now, if I were only old enough to be a Florence Nightingale, go to the seat of war and nurse the wounded soldiers, wouldn't that be splendid? Or, like Grace Darling, rescue some one from a watery grave. Dear me, what can or shall I ever do?"

And foolish Ella, forgetting her room needed righting, that she had not yet practiced her music lesson, or that her mother might need some assistance this busy morning with nurse sick and Willie fretting over not receiving his usual attention, went on idly dreaming or planning what she would do at some future day, when big enough to accomplish something worth while.

"Ella, dear," called out a sweet, gentle voice from the parlor door, "won't you please run up into the nursery and help amuse Willie? Jennie's face is aching so badly she cannot pay much attention to baby."

"Oh, dear! it is always just so; I no sooner get comfortably seated reading than I must go and amuse Willie. He's a perfect bother!" mentally said Ella, as she slowly closed her book, and still more slowly rose out of the arm-chair into which she had curled herself for a good indulgence in reading and castle-building.

"Come, Ella, Willie will get to fretting real hard, and then it will be much more difficult to amuse him."

"But, mother, this is Saturday, and I think I might have a little rest and pleasure of my own, without having to amuse baby whenever he is cross and fretful."

"Very true, dear, it is your holiday, but cannot you find pleasure in making others happy? I would not have my little girl grow up cold and selfish, thinking only of her own enjoyment."

"Grow up cold and selfish," repeated Ella, as she ascended the stairs. "Why, mamma doesn't know what great things I mean to accomplish one of these days. How I do wish I was big enough now to go away to China or Africa to teach the heathens, or do something of the kind."

A scream from Willie quickened her steps, but her brow bore a rather sulky look as she turned the knob of the nursery door.

"Oh, Miss Ella! I'm so glad you have come. I have a distracting toothache and the neuralgia all down one side of my face, and I can't amuse Willie no way."

"You took cold talking for so long a time over the fence last evening," replied Ella, in no very gracious tone. "There, Willie, stop your crying, or I'll not play with you. Just see, you have upset the soap-suds and broken your soap-bubble pipe."

Willie had stopped crying upon his sister's entrance into the room, but now he stood with quivering lips, scarce knowing whether to confess he was sorry, or to rebel and again set up a defiant yell.

What has become of Ella's wish to care for wounded soldiers, or to teach the heathen? Has she poured oil upon the troubled waters? helped to ease Jennie of the torturing pain she is so patiently trying to endure? or seen what gentle words may do to quiet Willie? Alas, no! The work just before her does not seem grand enough to claim her attention. It is not one that will win praise from her fellow-creatures, and so Ella sets about amusing her little brother in a preoccupied, listless manner. Jennie is not sent to lie down, or Willie put into a thorough good humor, until mamma is disengaged, enters the room, and by her bright, sunny face and manner, sets things to rights. Jennie has something given her for her tooth and a soothing lotion to bathe her face, and is then sent off to lie down and rest. Willie is taken upon the lap and soon quieted with a pretty picture-book.

Ella watches these proceedings, wondering why she had not thought of them, and with regretful feelings tells her mother so.

"Well, Puss, it is not easy to put old heads upon young shoulders."

"But, mamma, only this very morning I was planning what great deeds I meant to do, and was wishing to begin them right straight off."

"And forgot that the work directly before you was the only one God requires of you. I'm afraid my little girl indulges in castle-building. Like bright bubbles they will only fall to pieces, deary, unless you first lay a firm foundation."

"And how can I do that, mamma? I don't quite understand your meaning."

"It is this. Day-dreaming, or castle-building, as I call it, for future time to the neglect of present duties, is apt to weaken the character instead of strengthening it; so when the time comes for some great and heroic deed, such a one is unnerved or incapacitated to act in the way they had dreamed they should. While another, who forgets self and daily strives to make others happy, unconsciously performs brave deeds all the time. This is the firm foundation of which I spoke. And you see, Ella, when a time comes for what you consider great and heroic deeds, they are performed as naturally and with as little thought of self as the simple ones have long been transacted; and, dear child, let me add, without a thought of this world's applause as castle-builders expect to follow their great deeds."

Ella looked thoughtful. Had mamma so clearly read her thoughts? Or was this really the way with all dreamy castle-builders? If so, she would not be one of them. And, forming a good resolution, she no longer found the care of dear Willie a bother, or present duties distasteful. But, in the strength of Him who ever helps His trusting children to do right, Ella at once set about building a firm foundation against the time she might be called upon to make greater sacrifices for others.—*Illustrated Christian Weekly.*

AFTER ALL.

BY MRS. J. B. LUMMIS.

Dancing like a sunbeam,
Darting here and there,
Hiding 'neath the table,
Peeping round a chair,
Making merry music
With her laughter sweet,
And the roguish patter
Of her flying feet.
Papa hears the frolic;
Rover joins the fun;
Who would think it bed-time,
For my little one!

On a snowy pillow
A little golden head;
A dainty white-robed figure
In a cradle bed.
Blue eyes softly closing,
Red lips smiling sweet;
Quiet, dimpled fingers;
Quiet, dimpled feet.
Listening in the doorway,
I hear a sweet voice call;
"Mamma, Mamma dearie,
I love you after all!"

After all! dear Saviour,
When my closing eyes,
See the shadows creeping
O'er the evening skies;
After all the straying
Of my wayward feet;
After all my erring,
May Thy mercy sweet
Hear the trembling accents
From my lips that fall:
"Jesus, precious Saviour,
I love Thee after all!"

—*Ex.*

A BOY'S LEISURE HOURS.

What a boy does with his leisure is most important: what he gets in school is mainly drill or exercise; it is a gymnasium to him; he must eat elsewhere. What he does with his spare hours determines his destiny. Suppose he reads history every day, or scientific books; in the course of a few years he becomes learned. It matters but very little what he undertakes, Latin, Greek, Hebrew, Sanscrit, all disappear if he uses his spare time on them.

A boy was employed in a lawyer's office, and had the daily paper to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil, but could not read it, and so purchased a Latin grammar. Day by day he studied this, and finally mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her and asked him what he was so intently reading. "Only a bit of Virgil, my lady." "What, do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man, and was a useful minister in Scotland.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road; having learned that thoroughly, he borrowed of a minister Goldsmith's History of Greece. This good man became greatly interested in him, and loaned him books, and was often seen sitting by him on the log, conversing with him about the people of ancient times.

Pleasantries.

A boy with a patch on his knee can't be hired to go on an errand to the next hous, but he will follow a band wagon all over town and never realize he isn't dressed in broadcloth.

A preacher who arrived at the kirk wet through, asked an old Scotch woman what he should do, to which she replied: "Gang into the pulpit as sune as ye can. Ye'll be dry enough there."

Old Lady to Taxidermist: "You can see yourself, man: you only stuffed my poor parrot in the summer, and here's his feathers tumbling out before your eyes." Taxidermist: "Lor' bless ye, 'm, that's the triumph of our art. We stuffs 'em that natural as they moults in their proper season."

A Northern minister was introduced to a colored minister, and inquired after his work: "I preaches, sah, on Col. Gordon's plantation." "How many colored people have you there?" "Well, sah, 'bout a hundred and seventy-five." "And how many have you in the church?" "Dat 'pends, sah, altogether, on de time ob year. In de 'vival time dey's all members. In de backsliden' times dere's nobody members but Uncle Billy and old Aunt Katy."

There lived in the town where Dr. Emmons was pastor a physician tinctured with the grossest forms of pantheism, who declared that if he ever met Dr. Emmons he would easily floor him in argument. One day they met at the house of a patient. The physician abruptly asked Dr. Emmons, "How old are you, sir?" The doctor, astonished at his rudeness, quietly replied: "Sixty-two; and may I ask, sir, how long you have lived?" "Since creation," was the pantheist's reply. "Ah! I suppose, then, you were in the garden of Eden with Adam and Eve?" "I was there, sir." "Well," said the wily divine, "I always thought there was a third party present."

Sunday-School Department.

SCRIPTURE LESSONS.

MARCH 30. LESSON 13. 1879.

Fifth Sunday in Lent. John xii. 1-8.

MARY ANOINTS JESUS.

1. Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.
2. There they made him a supper: and Martha served: but Lazarus was one of them that sat at the table with him.
3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus; and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4. Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,
5. Why was not this ointment sold for three hundred pence, and given to the poor?
6. This he said, not that he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein.
7. Then said Jesus, let her alone: against the day of my burying hath she kept this.
8. For the poor always ye have with you; but me ye have not always.

COMMENTS.

Here we are in Bethany again, to meet the principal actors in the former lesson—the household so friendly to the Lord. The surrounding circumstances are very different though. Before, it was a funeral ending in a joyful resurrection; now, it is a banquet, which will lead to a dying, and then to a resurrection again. Then Jesus conferred the great boon, here He receives it, as an exhibition of gratitude from the devoted family, as well as an anointing for His burial. He that had but lately robbed the grave of its victory, now prepares to enter it Himself—but only to secure a lasting conquest over it for His followers.

VERSE 1. It may have been about two months after the resurrection of Lazarus that this supper was had. It was on our Sunday, reckoning the day of the passover (Friday) as the last of the six. Otherwise it may have occurred on the evening of the Jewish Sabbath.

Where Lazarus was, etc. Why is this specification appended? To memorize the Lord's glory, and to afford us an explanation for the supper.

2. Think of *Lazarus*—he who a short time back was lying reeking in corruption—even he is at the table! *Martha* is ever the practical house-keeper. (Luke x. 42.)

3. Mary, the usually contemplative sister, who sat at the feet of Jesus, (Luke x. 39,) and was the last to become prominent in the narrative of her brother's raising, becomes the principal and central figure now. *Pound of ointment of spikenard.* This is an Indian plant. It puts forth several "spikes," or ears, even with the earth, from which its name. Its taste is bitter, and its odor agreeable. *Very costly* can be read *very pure*, likewise. Its probable value we learn further on. It was bottled likely, and sealed, like the "attyr of roses imported from the east." *Anointed the feet.* The head was usually thus honored; hence we are to take this as an *extraordinary* exhibition of devotion. *Wiped His feet with her hair.* This was likewise an unusual act of humility, the servant-maid generally wiping with a towel. Pounds were either Roman or Greek—the former being as much again as the latter.

4-5. *Judas Iscariot.* His covetous disposition showed itself here. He was fond of money for its own sake. Poor man! It cloyed him at last (Matth. xxvii. 3-5.) John is careful that he shall not be confounded with any other Judas. He is generally known as *Iscariot*, from *scortia*, the apron or bag. Sometimes his father's name is given, or both. In three lists of the twelve, there is added the fact that he was the betrayer. He is thus condemned to fame—or infamy. *Three hundred pence.* This might be £10 sterling, which runs from $25.00 to $30.00. This leads us to estimate the family among the well to-do. *Poor.* The most miserly are apt to *talk* most of the unfortunate and indigent, whilst they do the least. Had he had his eye open then might he have seen in our Lord the poorest of the poor for our sake, (Matt. viii. 20; 2 Cor. viii. 9.)

6. Here the motive of the objector comes to the surface. *Thief.* It is held that it should read, *and stole what was put therein* Bag. This was a purse, coffer, or satchel. As our Lord and His disciples lived on charity, all the donations were thus treasured. Judas was the steward of the company.

7. Our Lord chides Judas, and took this opportunity to tell them once more, by way of an enigma, as it were, that He was now shortly to die. It was in His eye, embalming or preparation thereto, with spices. Persons of distinction were wrapped in aromatics. Whether Mary did a conscious or unconscious act in this direction, it is certain that Jesus so interpreted it. With her the act had a reflexive meaning; to this our Lord added a prospective one.

8. If the suggestion of Judas had been acted on, let the reader ask himself whether he can think of any person *more worthy* of having it applied to? He thinks if it had been sold for the anointing of some noble character the *proceeds* would have been greater to the poor. But the questions confront us here: 1. Who is that nobler and more worthy one? 2. And who are the poor, if He was not of this class? The rich and the poor being represented by our Lord; the application was very proper in both views. But one opportunity was afforded, too, to anoint Him for His burial, whilst alms giving never ceases with His followers.

It is evident that the eye of Judas was as blind to the character of the Anointed One, as his heart was shut to the poor, notwithstanding his mouth-charity. Whoever would give to the poor at *Christ's expense*, has still no charity, "though he bestow all his goods to feed them, and though he give his body to be burned; and it profiteth him nothing." (1 Cor. xiii. 3). One thing is certain, that whilst Judas goes out in darkness, this touching service of Mary has rendered her immortal. *The odor still fills the house.* If "he that hath pity on the poor lendeth unto the Lord," (Prov. xix. 17,) how do we deprive them, by giving directly to the Lord? It was the very spirit of antichrist which prompted the thought of Judas. Our Lord gave it as a special mark of His Messianic character, that the *poor* have the Gospel preached to them. In every stage of the Christian Church the example of Mary is followed, by giving first to the Lord, in order that the poor may be fed. Jesus is not only the Mediator between God and man, but likewise between man and his brother. As our prayers are offered to God through Christ, and then answers obtained through Him, even so must our alms be sent on their mission *through* Him. Surely Mary had more of a foreboding presentiment, not only of Christ's death, than any of the disciples, but also of His will and way of doing alms.

PRACTICAL THOUGHTS. Mary performed an act of pious devotion to our Lord, out of gratitude and love for Him. Her love manifested itself in a sacrificing act. Jesus gave her His benediction, and ennobled her act at the same time, as an anointing to His burial. Hence all that we do for Christ in thought, word and deed, will not only result in our benefit, but to His glory likewise. There is a beautiful motto: ALL FOR JESUS. (1 Cor. x. 31.)

ANTIOCH.

The ancient metropolis of Syria has secured for itself a manifold celebrity on the pages of history. It has been celebrated as the splendid residence of the Syrian kings, and afterwards as the luxurious capital of the Asiatic Provinces of the Roman Empire. It has been celebrated for its men of letters and its cultivation of learning. It has been celebrated for the magnificence of the edifices within its walls, and for the romantic beauty of its suburban groves and fountains. The circling sun shone nowhere upon more majestic productions of human art than where it gilded, with its rising or its setting beams, the sumptuous symbols of its own deluded worshippers, in the gorgeous temple of Daphne and the gigantic statue of Apollo, which were the pride and the boast of that far-famed capital. While it was from one of the humble hermitages which were embosomed in its exquisite environs, that the sainted Chrysostom poured forth some of those poetical and passionate raptures on the beauties and sublimities of nature, which alone have won for him the title of "the golden-mouthed."

At one time, we are told, it ranked *third* on the list of the great cities of the world, next only after Rome and Alexandria, and hardly inferior to the latter of the two, at least in size and splendor. It acquired a severer and sadder renown, in more recent, though still remote history, as having been doomed to undergo vicissitudes and catastrophes of the most disastrous and deplorable character—now sacked and pillaged by the Persians, now captured by the Saracens, and now besieged by the Crusaders; a prey at one moment to the ravages of fire, at another to the devastations of an earthquake which is said to have destroyed no less than two hundred and fifty thousand human lives in a single hour. Its name has thus become associated with so many historical lights and shadows, with so much of alternate grandeur and gloom, that there is, perhaps, but little likelihood of its ever being wholly lost sight of by any student of antiquity. Yet it is not too much to say, that one little fact, for which the Bible is the sole and all-sufficient authority, will fix that name in the memory and rivet it in the affectionate regard of mankind, when all else associated with it is forgotten. Yes, when its palaces and its temples, its fountains and its groves, its work of art and its men of learning, when Persians, and Saracens, and Crusaders, who successively spoiled it, and the flames and the earthquake which devoured and desolated it, shall have entirely faded from human recollection or record, the little fact—the great fact, let me rather say—will still be remembered, and remembered with an interest and a vividness which no time can ever efface or diminish—that "the Disciples were called Christians first in Antioch," that there the name of Christ, given at the outset, perhaps, as a nickname and by-word, but gladly and fearlessly accepted and adopted in the face of mockery, in the face of martyrdom, by delicate youth and maiden tenderness, as well as by mature or veteran manhood—first became the distinctive designation of the faithful followers of the Messiah.—*R. C. Winthrop.*

HABIT.

Habit is a cable. We weave a thread of it every day, and at length we cannot break it. The chains of habit are generally too small to be felt, until they are too strong to be broken. To one who murmured because he rebuked him for a small matter Plato replied, "Custom is no small matter. A custom or habit of life does frequently alter the natural inclination for good or evil." After a series of years winding up a watch at a certain hour, it becomes so much of a routine as to be done in utter unconsciousness; meanwhile the mind and body are engaged in something different. A certain facetious writer has thus spoken of habit: "'Habit' is hard to overcome. If you take off the first letter, it does not change 'a bit.' If you take off another, you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is not 't' totally used up. All of which goes to show that if you wish to get rid of a 'habit' you must throw it off altogether."

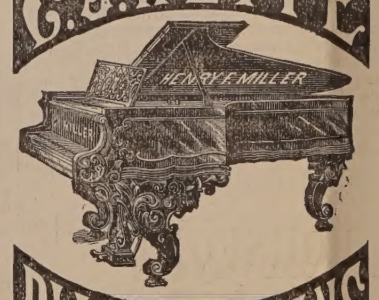
To meditate on the past is the best of meditations, and a resolution to make a good end, is a good end of my resolution.—*Arthur Warwick*

A SAILOR'S DEATH-GRIP.

A sea captain related, at a prayer-meeting in Boston, a thrilling incident in his own experience: "A few years ago," said he, "I was sailing by the island of Cuba, when the cry ran through the ship, 'Man overboard!' It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slip-noose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms, and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip, that it took hours before his hold relaxed and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him, that the strands of the rope became imbedded in the flesh of his hands." This illustrates the fact that God has let down from heaven a rope to every sinner on earth. Every strand is a precious promise, and we ought to be so intensely eager to secure these promises, as to lay hold on them as for our lives, and grasp them with tenacious grip.

Advertisements.

C. J. HEPPE



PIANOS & ORGANS

THE HENRY F. MILLER PIANO,

(Grand, Square and upright,)

THE LEADING INSTRUMENT OF BOSTON.

The Greatest Invention of the Day

Is the MILLER UPRIGHT PIANO, with FOOT PEDALS,

Just the thing wanted for Pedal practice. Send or call for Illustrated Catalogue.

A GREAT VARIETY

of other make Pianos on hand.

PARLOR ORGANS

of superior quality and newest designs

PURCHASERS

will find it to their advantage to call and examine our immense Stock and get our prices and terms before buying elsewhere.

C. J. HEPPE,
Cor. 6th and Thompson Sts.

IVINS, DIETZ & MAGEE,

Wholesale and Retail Dealers in

CARPETINGS,

OIL CLOTH,
WHITE CANTON MATTINGS,
FANCY
RED CHECK MATTINGS,
RUGS, MATS, &c.

NO. 52 SOUTH SECOND STREET,
AND
NO. 43 STRAWBERRY STREET,
Above Chestnut,

PHILADELPHIA.
First Street west of Second.

☞ A full assortment of the latest styles at low prices

EDW. J. ZAHM,

JEWELRY,

LANCASTER, PA.

DEALER IN

Watches, Clocks, Jewelry,
Spectacles and Silverware.
Communion Ware for Church Service,
And Pastor's Communion Sets

Of my own design a Speciality.

Information in regard to prices, etc., promptly furnished by mail. Prices as low for corresponding quality as anywhere in the United States. Address,

EDW. J. ZAHM,
ZAHM'S CORNER,
LANCASTER, PA.

50 Flowered, Diamond, Basket, Rosette, etc. CARDS no 2 alike ONLY 10c
Name neatly printed on all. Star Printing Co., Northford, Ct.

60 *Gilt Border, Chromo and Lace Cards*, with name, 10c Agent's outfit, 10c. Stevens Bros., Northford, Ct.

50 *Motto, Floral, and Lace Cards*, in fancy case, name in gold, 10c. Agent's outfit, 10c. U. S. Card Co., Northford, Ct.

WORK FOR ALL.—J. H. EARLE, Boston, Mass.

KRANICH & BACH'S UP-right and square Pianos are greatly admired by all good performers. Mechanism, touch, and finish are perfect. They are strictly first-class instruments, and are sold only (at very reasonable prices) at 908 Arch Street, Philadelphia.

G. HERZBERG.

Refers by permission to Rev. P. S. Davis, D. D., and Dr. C. Z. Weiser.

OUR PERIODICALS.

THE FOLLOWING PERIODICALS

ARE ISSUED BY THE

PUBLICATION BOARD

OF THE

Reformed Church in the United States,

On the terms indicated in each case.

THE MESSENGER,
(WEEKLY)

Double sheet, - - - $2.20 per year.
Single sheet, - - - - 1.10 " "
EACH CASE IN ADVANCE.

GUARDIAN,
(MONTHLY)

Devoted to the interests of Young Men and Ladies, and also of the Sunday School cause, at

Single Copy, - - - - $1.50 per year.
Five Copies, - - - - 7.00 "
Ten Copies, - - - - 13.00 "
Twenty Copies, - - - 25.00 "
Thirty Copies, - - - 36.00 "
IN EACH CASE IN ADVANCE.

THE

REFORMED QUARTERLY REVIEW,
(QUARTERLY)

Each number to average 160 pages, at $3.00 per year in advance. 7 Copies for $18 in advance.

SUNDAY-SCHOOL PAPERS.

CHILD'S TREASURY,
(MONTHLY)

Single Copy, - - - 40 cts. per year.
Ten Copies, - - - - $2.00 "
Twenty-five Copies, 4.50 "
Fifty Copies, - - - 8.00 "
One Hundred Copies, 15.00 "

(SEMI-MONTHLY)

Single Copy, - - - 75 cts. per year.
Ten Copies, - - - - $3.50 "
Twenty-five Copies, 8.00 "
Fifty Copies, - - - 15.00 "
One Hundred Copies, 28.00 "
IN EACH CASE IN ADVANCE.

SUNSHINE,
A WEEKLY FOR INFANT DEPARTMENT.

Single Copy, - - - 50 cts. per year.
Ten Copies, - - - - $4.00 "
Twenty-five Copies, 9.00 "
Fifty Copies, - - - 16.00 "
One Hundred Copies, 30.00 "
IN EACH CASE IN ADVANCE.

LESSON PAPERS.

For Ten Copies and upwards, at the rate of 9 cents for each copy, per year, in advance.

All orders to be addressed to, and Checks and Money Orders made payable to

Reformed Church Publication Board,
907 Arch Street, Philadelphia.

HYMNS

FOR THE

REFORMED CHURCH.

This work gotten up as an appendix to the "Order of Worship," is a most admirable thing in its way. It is sold at the following prices:

Hymns alone, roan embossed, single copy	$1.00
" Roan gilt "	2.25
" Imitation "	3.75
" Turkey "	4.50
Forms and Hymns, plain "	1.50
" Roan gilt "	2.50
" Imitation "	4.00
" Turkey "	5.00
Order of Worship and Hymns, plain "	2.00
" Roan gilt, single copy	3.00
" Imitation "	4.50
" Turkey "	6.00

The usual deductions from the retail price made to those, who buy to sell again.

Address:

REFORMED CHURCH PUBLICATION BOARD,
907 Arch St., Philadelphia.

HAPPY VOICES.

[*Copyrighted.*]

Now glad happy voices,
Like sweet Sabbath bells,
Over the hills and the vales
The glad story tells

Of the GREAT OFFER of the STAR PARLOR ORGAN CO., of Washington, N. J. Write to them. You will be *surprised* to learn the *remarkably low prices* at which they offer their magnificent instruments

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of *Copper and Tin*, mounted with the best *Rotary Hangings*, for *Churches, Schools, Farms, Factories, Court-houses, Fire Alarms, Tower Clocks, etc. Fully Warranted.* Illustrated Catalogue sent Free.
VANDUZEN & TIFT, 102 E. 2d St., Cincinnati.

CAN I OBTAIN A PATENT?

This is the first inquiry that naturally occurs to every author or discoverer of a new idea or improvement. The quickest and best way to obtain a satisfactory answer, without expense, is to write to us (Munn & Co.,) describing the invention with a small sketch. All we need is to get the *idea*. Do not use pale ink. Be brief. Send stamps for postage. We will immediately answer and inform you whether or not your improvement is probably patentable, and if so, give you the necessary instructions for further procedure. Our long experience enables us to decide quickly. For this advice we make *no charge*. All persons who desire to consult us in regard to obtaining patents are cordialy invited to do so. We shall be happy to see them in person at our office, or to advise them by letter.

What security have I that my communication to Munn & Co. will be faithfully guarded and remain confidential?

Answer.—You have none except our well-known integrity in this respect, based upon a most extensive practice of thirty years' standing. Our clients are numbered by hundreds of thousands. They are to be found in every town and city in the Union. Please to make inquiry about us. Such a thing as the betrayal of a client's interests, when committed to our professional care, never has occurred, and is not likely to occur. All business communications intrusted to us are kept *secret and confidential*. Address MUNN & CO., Publishers of the SCIENTIFIC AMERICAN, 37 Park Row, New York.

The **SCIENTIFIC AMERICAN** is a large and splendid 16-page weekly, beautifully illustrated. Full of interesting and useful knowledge. **$3.20 a year.**

PUBLICATIONS OF THE REFORMED CHURCH.

The Publication Board of the Reformed Church in the United States, 907 Arch Street, Philadelphia, keeps constantly on hand the following publications of the Church, which are sold at the prices annexed, with the usual deduction to those who buy to sell again:

Hymns for the Reformed Church. (NEW HYMN BOOK.)	PER COPY.
Roan Embossed, Plain	$1 00
Roan Embossed, Gilt	2 25
Imitation Turkey, Gilt	3 75
Real Turkey, Gilt	4 50
Real Turkey, Antique	4 50
Forms and Hymns.	
Roan Embossed, Plain	1 50
Roan Embossed, Gilt	2 50
Imitation Turkey, Gilt	4 00
Real Turkey, Gilt	5 00
Real Turkey, Antique	5 00
Order of Worship and Hymns.	
Roan Embossed, Plain	2 00
Roan Embossed, Gilt	3 00
Imitation Turkey, Gilt	4 50
Real Turkey, Gilt	6 00
Real Turkey, Antique	6 00
Psalms and Hymns. SMALL SIZE, (OLD BOOK).	
Embossed Leather	75
Embossed, gilt edges	1 00
Imitation Morocco	1 50
Turkey Extra, or Antique	2 25
Turkey Extra, or Antique with clasp	3 00
Velvet, gilt rim and clasp	7 00
LARGE SIZE. 12MO.	
Plain Sheep	2 00
Roan	2 25
Roan, gilt edges	3 00
Imitation Turkey	4 00
Real Turkey, gilt or antique	5 00
Order of Worship.	
Embossed Leather, plain edges	1 50
" " gilt edges	2 00
" " red edges, with cross	2 00
Imitation Morocco, full gilt	2 75
Turkey Morocco or Antique	4 00
Pulpit Edition, gilt or Antique	7 50
Forms from the Order of Worship	40
German Hymn Books.	
Embrossed Leather, 32mo, (Schaff's)	75
Embrossed Leather, gilt edges	1 00
Imitation Turkey	1 50
Turkey Extra or Antique	2 50
Embossed Leather, 12mo	1 50
Embossed Leather, 12mo, gilt edges	2 00
Imitation Morocco	2 75
Turkey Extra or Antique	4 50
Gesang und Choral Buch	2 00
Embossed Leather, 32mo, (Chambersburg edition)	75
" " gilt edges	1 00
Imitation Turkey	1 50
Turkey, extra	2 50
Catechisms.	
Heidelberg Catechism, Ger. or Eng. embos'd, with Cons.	25
" " Half bound	20
" " Half binding, without Cons.	15
" " Ger. and Eng. bound together embossed.	40
Exercises on the Catechism	50
Palatinate Catechism, German	62
" " English	50
Catechism Simplified, paper covers	12
" " half binding	18
The Child's Catechism (Harbaugh's), paper	12
" " " half binding	18
Child's Catechism, English, Strassburger	5
Child's Catechism on the Bible, by Rev. A. C. Whitmer	18
" " paper covers	12
Sacred Geography, with maps, Whitmer	25
Triglott Catechism	3 50
Dr. Harbaugh's Works.	
Heaven, 12mo., cloth	1 25
Heavenly Recognition, 12mo., cloth	1 25
Heavenly Home, 12mo., cloth	1 50
Future Life, 3 vols. to match	4 00
" " " fine edition	4 75
True Glory of Woman, cloth	1 25
Union with the Church, cloth	50
Life of Rev. Michael Schlatter, cloth	1 50
Fathers of the Reformed Church, 4 vols., cloth	6 00
Golden Censer, embossed, plain edges	1 00
" " gilt edges	1 25
" " Imitation Turkey	1 75
" " Turkey or antique	2 50
Youth in Earnest	90
Harfe (Penn'a German Poems)	1 25
Christological Theology	30
Dr. Bausman's Works.	
Sinai and Zion, English	2 00
" " " fine edition, gilt	3 00
" " " German	2 00
Wayside Gleanings	2 00
Miscellaneous Works.	
Tercentenary Monument, English	3 50
" " German	3 50
Mystical Presence by Rev. Dr. J. W. Nevin	1 00
Philosophy and Logic, by Dr. Gerhart	1 25
Rauch's Inner Life	1 25
Mercersburg and Modern Theology Compared, by Rev. Samuel Miller	60
Creed and Customs, by Rev. Dr. G. B. Russell	2 00
Voice of Blood, by Rev. Samuel Philips	2 00
Wanner on the Family	75
Infant Baptism, by Dr. Bomberger	50
Family Assistant, by Rev. Dr. S. R. Fisher	1 25
Prodigal Son, by Rev. D. F. Brendle	1 00
" " " " German	1 00
Gift Book for the Million, by Rev. D. Y. Heisler	1 00
Pennsylvania Dutch, by Prof. S. S. Haldeman	1 25

☞ Publications of other publishers furnished at the lowest Market price.

Sunday School Books.	
Salome, the Dancer. Illustrated	$ 40
Good Friday	40
The Ripe Harvest	50
Holy Day Stories. 5 Illustrations	50
Father Miller. 3 Illustrations	75
Life of Cain. 2 Illustrations	75
Youth in Earnest. Illustrated	90
The Old Schoolmaster. 4 Illustrations	90
Leo Rembrandt. 4 Illustrations	90
Gospel Lessons for the Church Year, by Rev. Dr. Gans	50
Episile Lessons " " " " " "	50
Easter Eggs	45
Rogatian	75
Three Christmas Eves. 3 Illustrations	1 50
Monica	50
Alice and her Little School. 5 Illustrations	30
Treasury Pictures	60
Seeking and Finding	1 00
Hymns and Chants for Sunday Schools	40
" " " " " bound in cloth	50

☞ A large and well selected assortment of Sunday School works of other publishers constantly on hand, or procured to order.

Also a full line of Reward Cards for Sunday School requisites, Class Books, Tickets, etc., etc.

Certificates.	
Confirmation, per dozen	30
" Carmine and Black	40
" Lithograph	1 00
Marriage, black, per dozen	30
" Carmine and Black	40
" Lithograph	1 50
" Photograph, per dozen	4 00
Advice to Married Couples, with Marriage Certificate	60
Baptismal Certificates, Ger. and Eng., colored, per doz.	1 00
" " " extra col'rd "	1 25
" " " gilt "	1 50
" " " Lithograph "	2 25
Blank Forms for Statistical Reports to Classes, per doz.	30
Blank Calls for Special Meetings of Classes, per dozen	30
Church Records, suitably ruled, with appropriate printed Headings for Church purposes	5 00

Stationery.

A full line of Stationery of the best quality and at reasonable rates, always on hand. Fine Initial Papers and Papeteries a specialty. A complete line of Gold Pens and Holders, Gold and Ivory Pencils, Fancy Inkstands and Paper Weights, Pearl and Scotch Card Cases, and many other fancy and useful articles.

Have a Special Department for Bibles, among which are those specially adapted for the Pocket, Pew, Hand, Family and Pulpit.

CUMBERLAND VALLEY R. R.

Time Table, in Effect Jan. 1st, 1878.

UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:35		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
	A. M.	A. M.	P. M.	P. M

A. K. McCULLOH, Genl. Tkt. Agent.
J. F. BOYD, Supt.

General News.

HOME.

The remains of Bayard Taylor, late Minister to Berlin, were taken from the City Hall, New York, and buried at Kennett Square last week amidst demonstrations that showed how highly the man was appreciated.

The ice on all the streams North and West, broke up during the past week, and freshets were threatened, but the flood has subsided without great injury to property. An ice gorge on the West Susquehanna on the night of the 12th inst., submerged the Phila. and Erie Railroad with water to the depth of ten feet.

A powder mill at Danville, Pa., blew up on the afternoon of March 13th, and several men, William Lloyd, one of the proprietors, among them, were so completely blown to atoms and burned up, that no traces of their remains can be found. Another powder mill at Pottsville was destroyed on the same day, and three lives were lost.

FOREIGN.

It is announced that 2,200 Roman Catholic ladies, in the Rhine province, have addressed a petition to the Emperor William against the suppression of the Ursuline convents of Nonnenwerth and Ahrweiler.

The marriage of the Duke of Connaught, son of Queen Victoria and the Princess Louise Margaret, daughter of Prince Frederick Charles, of Prussia, took place at Windsor Castle, England, on the 13th inst, with a pomp and ceremony equalled only at the nuptials of Alfonso, of Spain, a little over a year ago.

A correspondent of the Phila. *Press*, in a letter from Athens, reports great excitement at the Greek capital growing out of the annexation of Thessaly and Epirus, agreed upon in the Berlin Congress, and says that unless those who signed the treaty respect its provisions, affairs in the East may take a more complicated aspect than ever.

The town of Szegedin, in Hungary, was inundated last week, by the overflow of the river Thiess, and more than sixty thousand people were driven from their homes in great peril of their lives. Several hundred persons were drowned. The panic caused by this catastrophe was awful. The people clung to the roofs of their dwellings and the tops of trees, but the houses, built of sun-dried bricks, gave way, and many were precipitated into the flood. The government sent forces to rescue the sufferers. The State Railway carried 10,000 fugitives gratuitously on the 13th inst., and efforts at further relief are still in progress.

In Glasgow, Sunday morning breakfasts for poor persons are furnished at Evangelistic Hall, in James Morrison street. On recent Sundays, as many as 2,600 hungry persons have been present. At 7 o'clock the eating begins. The menu is simple, consisting chiefly of hot tea and large sandwiches. The tea is furnished in mugs, the sandwiches in clean white paper. One hundred and twenty pleasant young women wait on the guests. A choir of thirty or forty young ladies furnishes sacred singing while the eating goes on. When the breakfast is over, a short Gospel service is held. Attendance on this is not compulsory, though many a poor fellow whose empty stomach has just been filled with a gratuitous breakfast, feels that it would be hardly the fair thing to turn his back on the meeting. A missionary waits on people who leave word that they would like to have a call from him at their homes or lodgings. The breakfasts have been regularly served since 1874.

The address which Leo XIII. delivered, February 23, to the representatives of the Catholic press, assembled in Rome from many parts of the world, is one of the most interesting of his utterances. It is specially remarkable in that it contains the first explicit and public declaration of the necessity for temporal sovereignty, and his determination to assert and revindicate this claim of the Church. He remarks that it is of the greatest importance once more to remind Catholics that the Church, in the exercise of the supreme power which was divinely conferred on St. Peter and his successors, "must enjoy the fullest liberty," and that it was in order to secure this authority over the whole earth that "Divine Providence, after the perilous vicissitudes of the first ages, disposed that the temporal dominions should be added to the Church of Rome, and that it should be preserved for a long series of centuries, amid the infinite mutation of people and overthrow of kingdoms." Another remarkable feature of the address is its public recognition of the power of the Press, and of his intention to use the Press as an organized force in the service of the Church, being, it is said, the first recognition of the kind that a Roman Pontiff has made. "You, my beloved sons," he adds, "show yourselves most prompt in supporting the liberty and honor of the Apostolic See. With strength and unanimity, by word and by writing, fight for the necessity of temporal sovereignty, for the free exercise of our supreme power." They were advised not to compete with their adversaries by adopting their artifices, but by the use of elegance of style and diligent narrations of recent facts. They should excel in fulness of useful knowledge and in that truthfulness, which would convince even the most unwilling. Their manner of writing should be "grave and temperate," in order not to offend the reader by "inopportune asperities."

Farm and Garden.

ASPARAGUS.

In answer to a correspondent who wishes information upon the growing of asparagus, we will say that asparagus is propagated from seed which is sown late in the fall or spring as soon as the ground can be worked. It should be sown in drills twelve inches apart, and should be sown thickly, about an ounce of seed to fifty feet of drill. When the plants are up they can be thinned out, leaving them about three inches apart. Plants of one, two or even three years old may be used for setting, but those of one year's growth are generally preferred. The soil should be rich, deep and mellow, and before setting out the plants the land should be trenched two feet in depth. The roots should be set in April or May. Having thrown out a trench the length of the bed, a foot wide, and made a ridge in the centre, spread the roots on either side. Keep the plants clear of weeds during the summer, and in the fall, after digging the beds over lightly, apply two inches of rich loam, which has been mixed with compos and salt at the rate of two quarts to the square rod. In the spring of the second year, dig over the beds again without disturbing the roots, and cultivate during the summer as was done during the previous summer. In the fall, stir the surface of the bed, and add an inch of soil and manure, which will bring the crowns six or seven inches below the ground. The third year proceed in the spring and fall as during the previous year. "Asparagus beds," says a well known writer, "should be enriched every autumn with a liberal application of good compost, containing some mixture of salt." When the cutting is done, the shorts should be cut about three inches below the surface, and care must be taken not to wound the younger buds. Burr says that the best time for cutting is when the shoots are four or five inches above ground, and while the head or bud remain close and firm. These are briefly the general rules for the culture of this plant, and anything definite that may be required, we shall be happy to give upon inquiry.—*Western Rural.*

ALMANACS FOR 1879.

The Reformed Church Almanac for 1879 is now out and ready for distribution. They may be had from our Publication Rooms, 907 Arch St., Phila., at the following reduced prices.

1 dozen copies	$0.65
50 copies	2.50
100 "	4.75
144 "	6.50.

When sent by mail, 12 cents per dozen will be added for postage. A specimen copy sent by mail on the receipt of 8 cents in postage stamps.

It will be found an excellent affair, and contains a large variety of matter calculated to impress upon the minds of Christians the duty they owe to God and to the Church. Not a family should be without a copy.

GERMAN ALMANAC.

We have procured a supply of the German Almanacs from the German Publishing House, Cleveland, Ohio, which will be sold at the following prices: A single copy sent by mail on the receipt of 12 cents in postage stamps. 1 doz. 90 cts., to which 17 cents must be added for postage, when sent by mail. When fifty or more copies are ordered, and they are sent by express, 7 cents per copy will be charged.

Married.

On the 24th ult., in the Reformed Church of Altoona, Pa., by Rev. A. C. Whitmer, Mr. L. B. Reifsnider to Miss Blanche Smith, both of Altoona.

On Jan. 22d, at the residence of the bride's parents, by Rev. D. B. Shuey, Mr. Abraham Book, of New Providence, to Miss Effie K. Schultz, of Camargo.

At the pastor's residence, March 6th, 1879, by Rev. G. W. Roth, Mr. Jesse R. Doan, of Mechanics' Valley, to Miss Lizzie Palzer, of Plumstead, both of Bucks Co., Pa.

On Feb. 6th, at the residence of the bride's parents by the same, Mr. Daniel M. Stauffer of East Lampeter, to Miss Annie E. Bowman, of Providence, all of Lancaster Co., Pa.

Obituaries.

DIED.—On the 1st of March, 1879, Estella May, infant daughter of Mr. and Mrs. Daniel Schaffer, aged 7 months.

DIED.—At Lanark, Carroll County, Illinois, Feb. 28th, 1879, Catharine Newcomer, wife of George Newcomer, aged 78 years, 3 months and 27 days.

Mother Newcomer, eldest daughter of John and Elizabeth Dieffenbacher, was born Dec. 5th, 1800, in Turbut Township, Northumberland Co., Pa.; was consecrated to God in Holy Baptism, March 15th, 1801, and was confirmed as a member of the German Reformed church at Paradise, Northumberland Co., Pa., by the Rev. J. Henry Freese, in 1814. At the date of her death, she had, therefore, been a member for more than sixty-four years; and through all the changes and vicissitudes of these years, the days of depression and discouragement, the days of revival and joy, she gave to the Church her unabated love, seeking its peace, praying for its welfare and prosperity. She delighted to tread the Courts of the Lord. During her illness, her sufferings were severe; but as her end drew near, her pain ceased, and her spirit peacefully returned to the Lord who gave it.

J. J. P.

DIED.—On the 3d of March, 1879, near Deckerville, Crawford Co., Pa., Samuel Lubold, aged 59 years, 3 months and 10 days.

Mr. Lubold was born Nov. 21st, 1819, in Dauphin Co., Lykens Township, Pa. In the year 1848 his parents removed to Mercer Co., Pa. Here they remained six years, when they removed to Crawford Co.

The deceased was, accordingly, a resident of the last named county for twenty-five years. In all this time, he was ever found a faithful and obedient citizen; a kind and genial neighbor, and a consistent and willing supporter of the Gospel—being a member of the Lutheran Church for the space of thirty-eight years. On the 6th of Feb., 1840, he was married to Catharine Bonawitz, who still survives him, together with six children and a very large circle of friends and relatives to mourn his loss. The funeral service took place on the 5th inst. The sermon was preached by the Rev. J. W. Pontious from St. John 13:7, after which his remains were conveyed to their last resting place.

DIED—At Nazareth, Northampton Co., Pa., on Sunday, Feb. 16th, Lottie Jane, youngest daughter of Rev. M. A. Smith, and his wife Mary Jane. She died of Diphtheria, from which she suffered much, though not long, as she died on the fifth day from the time she first took sick. She was buried on the following Wednesday. The occasion was improved by an English discourse by the Rev. Dr. Y. Heisler, founded on Mark 10:14, followed by a short German address by the Rev. D. Kuntz. Several other ministers were present and took part in the services.

"Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

"Wenn kleine Himmelserben
In ihrer Unschuld sterben,
So burst man sie nicht ein;
Sie werden nur dort oben
Vom Vater aufgehoben,
Damit sie unverloren sei'n."

LETTER LIST.

Ayer, N W & Son, Ashenfelter, Rev O L.

Binkley, H K, (3), Boush, C M Esq, Brown, Rev I G, Beisel, R, Baker, L, Benninger, W B, Bucks, J R, Bushong, H, (3), Busse, L J, Beil W.

Caspar, Rev A B, Crook, W B, Clever, Rev C.

Dieffenbacher, Rev C R, Dieffenbacher, Rev D S.

Evans, Rev J M, Engle, Rev W G, Evans, Rev L K.

Flook, C, France, A, Frenie, A, Feather, S, Frechette, L H Esq.

Griffith, G S, Gurley, Rev G D, (2), Gerhard, Rev D W, Garber, F C.

Hulhorst, Rev C G A, Heller, A A, Hoffman, Rev H, (3) Hollinger, J, Hoffmeier, Rev H W, Herbruck, E, Hacker, T J, Hoffmeier, Rev T F, Hoover, F C, Hansicker, J F, Houtz, Rev A, Hoffman, J M, Hoover, M M.

Knode, J N, Kremer, Rev A R, Kerschner, Rev J B, Koch, L S, Krady, Miss M, Klein, A G, Klopp, J T, Krout, A F, Krieder W B, Krall, C M.

Lothrop, D, & Co, Leinbach, Rev J C, Lantz, Rev D, (2), Love, Rev J W.

Meckley, Rev J, Meyer, J W, May, A B, Moyer, Mrs S, Miller, J C, Metzger, Rev R S, Mease, Rev Dr S, (2),

Nevin, Prof W M.

Patterson, A E, Pilgram, Rev F, Peightal, Rev I N.

Reinman, H, Riegel, L T, Reutenik, Rev H J, (2), Roeder, Rev S M, Rupp, Rev W, Rader, J, Reiter, Rev C H, Russell, Rev Dr G B.

Snavely, S, Stump, L, Snyder, G V, Swank, E L, Speilman, J C, Straub, C C, Stein, T P, Snyder, Rev W H H, Souder, Rev J M, Springer, C F.

Thomas, Rev R P, Thompson, Mrs W H, Titzel, Rev J M, Troupe, D.

Wolf, B Jr, Weaver, Rev R C, Werner, J, Whitmer, Rev A C, Whiteleather, Jacob.

Yeich, W R, Young, S.

Zieber, Rev Dr W K, Zinkhan, Rev L F, Zimmerman, W, Zimmerman, Jacob.

THE MARKETS.

Philadelphia, March 15th, 1879.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$2 75@3.37½
	" Extra Family	4.75@4.87½
	" Fancy	6.50@7.00
	Rye	2.75@2.87½
	Corn meal	2.50@2.75
	Buckwheat meal	1.20@1.40
GRAIN.	Wheat, White	1.14@1.16
	" Red	1.11½@1.14
	Rye	53@55
	Corn, Yellow	43½@44
	" White	42@43
	Oats	32½@33½
	Barley	70@80
GROCERIES.	Sugar, Cuba	6⅝@6⅝
	" Refined cut loaf	9@9½
	" " crushed	8⅝@9
	" " powdered	8⅝@8⅝
	" " granulated	8½@8⅝
	" " A	8¼@8⅜
	Coffee, Rio gold	9½@17
	" Maracaibo gold	15@19
	" Laguayra gold	14@16
	" Java gold	24½@25½
PROVISIONS.	Mess Pork	10.25@10 75
	Dried Beef	13@14
	Sugar cured Hams	9@10
	Lard	6⅞@7
	Butter, Roll extra	12@14
	Butter, Roll Common	8@11
	Prints, extra	22@28
	" " Common	16@20
	" Grease	4@6
	Eggs	17@18
SEEDS.	Clover	6.00@6.75
	Timothy	1.40@1.50
	Flax	1.40@1.45
PLASTER.	White	3.00@3.25
	Blue	2.56@3.00

"Brown's Bronchial Troches," when allowed to dissolve in the mouth, have a direct influence on the inflamed parts, allaying Pulmonary Irritation, and giving relief in Coughs, Colds, and the various Throat Troubles to which Singers and Public Speakers are liable. **25c. a box.**

Advertisements.

HORSFORD'S ACID PHOSPHATE

For Mental and Physical Exhaustion, Dyspepsia, Nervousness, Diminished Vitality, Weakened Energy, etc.

Prepared according to the Directions of E. N. HORSFORD, late Professor in Harvard University.

It makes a delicious drink with water and sugar in place of lime juice or lemons, and supplies to the system the phosphates in a reliable way.

A very large trade has been built up on prescriptions of physicians, and it is highly recommended by all the leading medical authorities of this country.

PRICES REASONABLE.

Pamphlets giving further information will be supplied upon application by mail to the manufacturers.

RUMFORD CHEMICAL WORKS,
Providence, Rhode Island.

FOR 1879.

THE PRESS.

"THE BEST PAPER."

The Proprietors of THE PRESS announce that they have strengthened its force in every department in order to meet the demands of business, politics and the general interests of the coming year, adding largely to its editorial corps and staff of correspondents, and extending the range and efficiency of its business machinery. As they have done in the past they will steadily continue to do, and they promise for 1879 the same regular progress which has marked the work of 1878.

FIRST IN THE FIELD.

EARLY MORNING EDITION.

We have successfully achieved the issuing of an Early Morning Edition, which leaves this city in advance of any other Philadelphia and all the New York Dailies, and gives THE PRESS command of Pennsylvania and the entire South. The exclusive control for several hours (sometimes a whole day) of this wild range of territory, is an achievement which the advertisers of Philadelphia and the general community have been prompt to recognize and make use of. This edition leaves Philadelphia before any New York paper can possibly get here, and the commanding position attained by THE PRESS through this strategic move in the field of journalism is thus secured for it permanently.

Leading Republican Journal of Pennsylvania

—:o:—

THE WEEKLY PRESS.

A COMPLETE POLITICAL, COMMERCIAL, LITERARY AND FAMILY JOURNAL.

As heretofore THE WEEKLY PRESS will publish the latest News from all parts of the world, and special telegraphic correspondence from all sections of the Union.

Daily Press.....$8.75 per year, postage included.
Tri-Weekly.....$4 40 " " " "
Weekly.....$2.00 " " " "

THE PRESS COMPANY (Limited),
SEVENTH and CHESTNUT, Philadelphia.

THE GREAT REVIVAL PREACHER.

Rev. Daniel Baker, D. D.

NOW READY.

SIXTH EDITION OF

Revival Sermons. By the Rev. DANIEL BAKER, D. D., formerly President of Austin College, Texas. First and Second Series in one volume. With an Appendix containing Interesting Recollections of his missionary tours.

1 vol. 8vo. $2 50.

Dr. Baker was a preacher of the Gospel about forty years; his labors were eminently blessed in the conversion of many especially in his missionary tours. During one of them he attended twenty-four protracted meetings, of one week's continuance each, in which he preached every sermon except three, without one day's rest. About six hundred persons were converted at this time.

This volume contains a selection from some five hundred sermons, preached by the author in numerous revivals.

***Sent by mail post-paid on receipt of the price.

Published by **ALFRED MARTIEN,**
621 Jayne Street, Philadelphia.

PURE TEAS. Agents wanted everywhere to sell to families, hotels and large consumers; largest stock in the country; quality and terms the best. Country storekeepers should call or write THE WELLS TEA COMPANY, 201 Fulton St, N. Y. P. O. Box 2560.

The most thorough ORGANIZATION IN AMERICA *for executing* written orders IS THE MAIL DEPARTMENT for *samples & supplies* AT THE *GRAND DEPOT* OF THE GREAT DRY GOODS & OUTFITTING ESTABLISHMENT

SEND PENNY POSTAL CARD *specifying* WHAT IS DESIRED *to* JOHN WANAMAKER GRAND DEPOT. *13th St CHESTNUT to MARKET.* PHILADELPHIA. and by return mail SAMPLES AND PRICES WILL BE SENT OF ANYTHING WANTED

JOHN WANAMAKER.

WATER FILTERS!

WARRANTED TO

Purify the Water.

OLD FILTERS PUT IN COMPLETE ORDER. PRICES MUCH REDUCED

E. S. FARSON'S

Refrigerator Manufactory,

220 Dock St., below Walnut,
PHILADELPHIA.

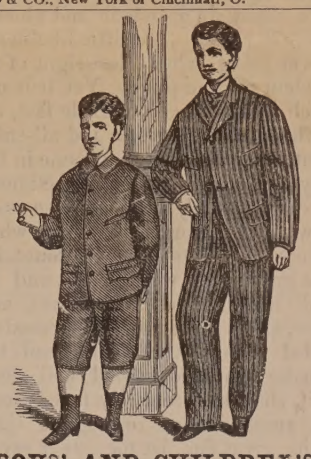
PALMAM QUI MERUIT FERAT SUI GENERIS

Mason & Hamlin Cabinet Organs.

Demonstrated best by HIGHEST HONORS AT ALL WORLD'S EXPOSITIONS FOR TWELVE YEARS; viz.: at PARIS, 1867; VIENNA, 1873; SANTIAGO, 1875; PHILADELPHIA, 1876; TWO HIGHEST MEDALS at PARIS, 1878; and GRAND SWEDISH GOLD MEDAL, 1878. Only American Organs ever awarded highest honors at any. Sold for cash or installments. ILLUSTRATED CATALOGUES with new styles and prices, free. MASON & HAMLIN ORGAN CO., BOSTON, NEW YORK or CHICAGO.

HOW TO BE YOUR OWN LAWYER AGENTS WANTED. $50 to $125 a Month. An Encyclopedia of Law and Forms. For Business Men, Farmers, Mechanics, Property Owners, Tenants, everybody, every business. Saves many times cost. Selling fast. Send for Circular and Terms.
P. W. ZIEGLER & CO., 1000 Arch St., Philadelphia, Pa.

ABBOTT'S LARGE TYPE (Illustrated) NEW TESTAMENT WITH NOTES, is a splendid work for agents. Nothing like it. All want it. Price $2.00. Address, H. S. GOODSPEED & CO., New York or Cincinnati, O.



BOYS' AND CHILDREN'S

CLOTHING!

Finest Assortment in the City.

A. C. YATES & CO.

No. 626 Chestnut Street,
PHILADELPHIA.

Largest and most elegant Boys' Clothing House in America.

VEGETABLE AND FLOWER SEEDS

WE SELL EVERYTHING FOR THE **GARDEN**

SEEDS PLANTS

Descriptive Catalogues of 175 pages sent Free

PETER HENDERSON & CO.

35 Cortlandt St., New York.

FLOWER AND FRUIT PLANTS

McCallum, Crease & Sloan

CARPETINGS

ALL STYLES AND GRADES.

New Patterns, Latest Designs,

Choice Colorings,

OF OWN MANUFACTURE AND IMPORTATION.

AT THE LOWEST PRICES

1012 & 1014 Chestnut St., Phila.

FREE I WILL SEND FREE a *Magnificen* **PIANO** or Cabinet **Organ**, with *handsome Instruction Book*, boxed and shipped on board cars, all freight paid. I am the largest establishment of this kind on this continent. *New Pianos*, $125. *New Organs*, $65 and upwards. *Beware of imitators.* DANIEL F. BEATTY, Washington, N. J.

Three Comic Operas!

THE SORCERER. By Gilbert & Sullivan. $1.00
H. M. S. PINAFORE. " " 1.00
THE LITTLE DUKE. Words by Williams & Sullivan. 1.00

The above three operas are alike in being easy to sing, and are all very pleasing. They need but little scenery, and are easily given by amateurs as well as professionals. THE SORCERER is a jolly English opera, full of innocent wit, and has fine music. THE LITTLE DUKE has carefully revised words, and is a charming and graceful production. PINAFORE is already famous.

MASON'S PIANOFORTE TECHNICS

contains thousands of exercises of the most useful nature. The book is the best possible companion or successor to a good Piano Instruction book. By WM. MASON and W. S. B. MATHEWS. $2.50.

Johnson's New Method for Thorough Bass,

is the best, easiest and most thorough method for learning to play Church Music, Glees, and Chord-music of any kind. $1.00.

The Weekly MUSICAL RECORD, is the most successful, most interesting and useful *Musical Weekly* ever published. $2.00 per year. Send 6 cts. for sample copy, and get 50 cts. worth of music, in any number.
Send 25 cts. for "10 Easter Carols.

OLIVER DITSON & CO., Boston.
J. E. DITSON & CO.,
922 Chestnut St., Phila.

IMPORTANT TO YOUNG **MEN & WOMEN!**

The Bryant & Stratton Business College,

No. 108 South 10th Street, Philad'a,

Offers unsurpassed facilities for acquiring a business education. Students can enter at any time. No vacations. Illustrated circulars free.

The Story of English Literature. By Lucy Cecil White. Price $1.25.
The lives, times, influence, and works of great authors. Prepared in England with access to old Records and rare Manuscripts. No student can afford to be without it. Sent, postpaid, on receipt of price. **D. LOTHROP & CO., Boston.**

Barlow's Indigo Blue.

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask him for it. **D S. WILTBERGER, Proprietor, No. 233 N. 2d St., Phila.**

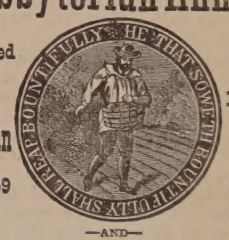
SENT FREE *Complete History of Wall Street & Finance*, containing valuable information for investors. Address BAXTER & CO., Pubs., 17 Wall St., New York.

JOHNSON'S NEW UNIVERSAL CYCLOPEDIA

The best and most practically useful of all the Cyclopedias. Published in four and in eight volumes.
From Rev. WM. P. BREED, D. D., Pastor of the West Spruce Street Presbyterian Church, Philadelphia:
'Johnson's Cyclopedia has been in my possession since its publication. I regard it as invaluable, and would part with it on no consideration."
ALBERT ELLIS, Gen. Manager, 919 Chestnut St., Philada.

Presbyterian Annuity

Chartered BY Gov. Penn A. D. 1759



Oldest Life Ins. Co. In U. S.

—AND—

LifeInsuranceCo

Safe Insurance for Men of ALL CREEDS.

It Has Never Failed in a Contract.

Large Annuities Given at Small Cost.

It has paid **Hundreds of Thousands** of Dollars in Annuities and Insurances.

It is Sound to the Core.

Its ASSETS very far exceed its Liabilities.
Purely Mutual and Beneficial.
Rates of Premium very Low.
WM. E. TENBROOK, President.
R. PATTERSON, Treasurer.
RATES and Form of **APPLICATION** sent on request:
J. B. H. JANEWAY, Secretary and Actuary,
133 So. Fifth St., Philadelphia.

PATENTS

In connection with the publication of the *Scientific American*, we continue to act as Solicitors for Patents, Caveats, Trade Marks, Copyrights, etc., for the United States, Canada, Cuba, England, France, Germany, etc. In this line of business we have had *thirty-five years' experience.*
Patents obtained through us are noticed in the *Scientific American.* This large and splendidly illustrated weekly paper shows the current progress of Science, is very interesting, and has an enormous circulation. Subscriptions $3.20 per year, postpaid; single copies 10 cents. Sold at all Bookstores and News-offices.
Can I Obtain a Patent? The quickest and best way to obtain a satisfactory answer, without expense, is to write to us (Munn & Co.), describing the invention, with a small sketch. All we need is to get the *idea.* We will immediately answer, and give the necessary instructions. For this advice we make *no charge.*
We also send *free* our Hand Book about the Patent Laws, Patents, Caveats, Trade Marks, their costs, and how procured, with hints for procuring advances on inventions. Address MUNN & CO., Publishers of the *Scientific American*, 37 Park Row, New York.

VIOLIN AND PIANO MUSICAL ENTERTAINMENT. New book. By SEP. WINNER. Sample pages sent on application to J. M. Stoddart & Co., Pubs., Phila.

COAL! COAL! COAL!

Send your orders to the
KNICKERBOCKER ICE DEPOTS.
Lowest Prices.

Best Family Coal: Koh-i-noor, Draper and others.
Large Nut.....$4 90 | Broken.....$5 00
Egg.....5.00 | Stove.....5.25
CAREFULLY PREPARED AND SHOVELLED IN.

25 Chromo **CARDS**, Mottoes, Flowers, etc., prettiest ever seen, with name, 10c. G. W. Whitbeck, Nassau N.Y.